

the same reason for which individuals of certain Nágá tribes erect stone monuments at the present day, not 20 miles distant. There was certainly no back or front side to the corridor in the strict sense of the term, for the V-pillars are carved on both faces and on the lower or outside face of the arms. To the west of this edifice, and parallel with it, runs a broad shallow ditch, dry in the cold weather, and on the edge of it, opposite the centre of the corridors, stands a large isolated pillar now much broken, skirting an old tank; and about 150 yards further, another isolated pillar is found, the largest in the place, being 16 feet 8 inches high and 23 feet in circumference. These great solid masses of sandstone (which is very soft when first quarried) must have been brought in and set up in the rough and then carved, or they would have been much damaged in getting them up. In this largest pillar such is evident; the original mass did not admit of its being cut with perfect curve, and here and there the concentric rings of carving follow into the natural and original indentations of surface. The gradual rise of land surface with probable sinking of the stones had hidden the sculptured portions for more than a foot of one examined. Some of the pillars have been brought down by falling trees, but I think an earthquake has had its share; for one of the corner V-supports has been twisted quite out of its original position (*vide* large plan) from west to east, 90 degrees, the weight of the arms of those on either side falling in contrary directions would have aided this. The sketches I have attached to this paper with the drawings of the pillars as they now appear will, I trust, give some idea of the style of architecture of these curious old ruins which are fast disappearing with the rapid growth and damp of the surrounding forest.

~~~~~

*On the History of Pegu.*—By MAJOR GENERAL SIR ARTHUR P. PHAYRE,  
K. C. S. I., C. B.

(Continued from Journal, Part I, for 1873, p. 159.)

Mahá Upa Rádzá, the eldest son of the deceased emperor, burnt the body of his father, on the fifth day after his death, with the funeral ceremonies used for a Tsekya waté (Chakrawartti), or universal monarch. The bones were collected and cast into the river at its mouth. He then declared himself his father's successor, and appointed his own son Mengkyítswá, Upa Rádzá. He is in the Taláing history styled Nanda Bureng. The army which had been sent to Arakan was at once recalled. The king of Siam, Byanarít, came it is said to Hantháwati, and did homage, as did other tributary kings. But the king of Ava, uncle to the Emperor, did not appear, and his daughter, who was married to the Upa Rádzá, complained

to her father of being neglected and degraded. The king of Ava now entered into communication with his brothers the kings of Táungú and Prome, and also with the king of Zimmé, to sound them as to how far they would support him against the young emperor. They at once disclosed the intrigue. The emperor suspected that many of his nobles and officers had joined in a conspiracy against him, and thirty of them with their wives and children were burnt as traitors. The Emperor now determined to march to Ava, and was joined by the kings of Prome and Táungú with their armies. Advancing by the latter city, the emperor reached Pán-wa in May, 1584. The battle which followed, the Burmese history represents rather as a duel between the uncle and nephew, than as an action between two armies; while a contemporary European authority seems to intimate that after the personal encounter between the two leaders, a great slaughter of the Ava army occurred. The king and the emperor, each on his war-elephant, fought desperately, and had a select body of supporters who joined in the conflict. But the two chief antagonists appear to have singled each other out. The victory depended on the staunchest elephant, and though the emperor's fell exhausted, yet a fresh one being supplied, which he forthwith mounted, the victory was secured to him. The king of Ava fled, and escaping from the field, entered the Chinese territory, where he died soon after. The emperor carried away his uncle's family to Hantháwati, and appointed Máung Setyá, a son of the Emperor Tabeng-shwé-htí, to be governor of Ava. He died not long after, and Meng-ré-kyau-tswá, a younger son of the Emperor, was made tributary king.

During the contest near Ava, the conduct of Byanarít, king of Siam, was at first suspicious and then openly hostile. The Burmese and Taláing histories leave it doubtful what family Byanarít belonged to, but this is made clear by the history of Siam. That history, as related by Pallegoix and quoted by Sir John Bowring, agrees in the main with the history of Burma regarding the great struggle between the two countries during about fifty years in the sixteenth century; but differs considerably as to the dates of some events. The first and unsuccessful siege of the capital Yuthia (Yodayá) by Tabeng Shwé-htí, according to the Siamese history, took place in A. D. 1543. This event in the Burmese and Taláing histories is stated to have occurred in 1548-49. The next invasion of Siam was by Bureng Náung, and took place according to the Burmese history in A. D. 1563-64, but by the Siamese history in 1547-48. On this occasion the white elephants were taken, and the king of Siam was carried away, his son Brámahin being made tributary king. The Siamese history states that, in 1552, the king abdicated in favour of his son. This event probably answers to the statement in the Burmese history of the king while in captivity at Pegu, becoming a Rahán about the year A. D. 1568. He would thus neces-

sarily vacate the throne in the opinion of his own subjects. After this, he was allowed by the emperor of Pegu to go to his own country as a pilgrim. But there he threw off his monk's frock, and excited a rebellion which led to the second siege of Yodayá by Bureng Náung in 1569. During this, the king, that is he who had formerly abdicated and become a Rahán, and who is called Brátha-di by the Burmese, died. His son Brá-ma-hin, called Mahin tha-ra-thi-rát in the Siamese history, succeeded him, but was forced to surrender the city, in A. D. 1555, or fourteen years earlier than the date given for the same event in the Burmese history. This king was also carried off to Pegu, but the Siamese history states that he died on the way. The Burmese history is silent on this point, and it is not improbable that he was put to death. The emperor of Pegu then, according to the Burmese history, appointed one of the Zimmé royal family to be tributary king of Siam. In the history of Siam, he is called Phrá Thamma raxa thirat, and it is stated that he had formerly been king of Phitsilok. Though appointed to the kingdom by the emperor of Pegu, he was faithful to the interests of his own race; and his son Phra Naret, the Byanarít of the Burmese, at the age of sixteen distinguished himself by his hospitality to the Pegu troops on the frontier. This young prince by the death of his father became king of Siam about the year 1577, A. D., though the Siamese history places that event ten years earlier. Siam now become practically independent. Byanarít is called by the Portuguese the black Prince, and lived until the year 1605, A. D., as mentioned by the Hollander Floris, though the Siamese annals state that he died in 1593.

When Nanda Bureng was collecting his forces to advance to Ava in 1584, he summoned the king of Siam to attend with his army. Byanarít no doubt had designs to establish his own independence, but he appeared to obey the order and entered Pegu by the Tsit-táung route. The emperor was then in the upper country, but the Upa Rádzá, who was regent at the capital, directed the king of Siam to march on Ava. Instead of doing so, he came close to the city, and menaced an attack upon it. Hearing, however, that the emperor had defeated the king of Ava, he retired to Muttama, and carried off from thence a number of the inhabitants into Siam. The emperor at once sent a force against Siam under the Upa Rádzá. The expedition was hastily planned and badly executed. In marching down the banks of the Menám, the invading army was attacked by Byanarít, and forced to retreat with heavy loss. To retrieve this disaster, the emperor himself in the year 1587 led a large army which invested Yodayá. The Burmese history admits that the besiegers were unequal to the task. Thousands died from want and exposure, and the emperor was forced to make a disastrous retreat, returning to his capital in June 1587. The year following, the king of Prome having died, the emperor appointed one of his sons to that kingdom.

The emperor, anxious to preserve the empire unbroken, determined once more to invade Siam, in order to subdue that country. But the large armies which his father had assembled could no longer be raised. The expedition was entrusted to the Upa Rádzá, who marched in November 1590. Nearly the whole of this army was destroyed by incessant attacks from the Siamese. The Upa Rádzá was severely rebuked by his father on his return, and many of the superior officers were put to death. As some compensation for this disaster, the kings of Prome and Ava were successful in an expedition against Mogaung, where the Tsáubwá had rebelled.

The emperor once more sent an invading army against Siam under the Upa Rádzá. He succeeded in reaching near to Yodayá, but in a battle with Byanarít, in February 1593, the Upa Rádzá was killed, and but few of the invaders lived to return home. Meng-ré-kyáu-tswá, the king of Ava, was now appointed Upa Rádzá.

Pegu was now utterly exhausted. Discontent was universal, and the emperor, suspicious of every one, became wantonly cruel. The Buddhist monks of Taláing race excited his hatred. Numbers of them he forced to become laymen, and then either exiled or killed them. Thousands of the Mun people abandoned their country and fled, while those caught in their flight were put to death for the attempt. The country of the delta became depopulated, and an attempt was then made to drive down the people from the upper Eráwatí, to till the fertile land of Pegu. But famine and plague raged, and there was no help.\* During this calamity, the king of Siam having come with an army to Martaban, the whole Taláing population joined him. He advanced to Hantháwati, but hearing that a force was moving down from Táungu, he retreated to Martaban, and thence to his own country. The king of Prome now rebelled against his father, and determined to take possession of Táungu, the native state of the family. He marched there, but as the Siamese had retreated from Pegu, the king of Táungu set out to return home and recover his capital. His brother of Prome then retired, carrying off all the cattle he could seize. At this time, the younger brother

\* The traveller Bernier, writing from Dihlí in 1663 to the minister Colbert, alludes to these dreadful events. Commenting on the internal disorder and the weakness of most Asiatic states, he observes: "To remove the danger of commotion, and put an end to all fears on that subject, nothing more appears necessary than the measure adopted by a Brahmin of Pegu, who actually caused the death of half that population by famine, converted the country into forests, and prevented for many years the tillage of the land. But all this did not suffice. Even the Brahmin's plan was unsuccessful; a division of the kingdom took place, and Ava the capital was very lately on the point of being captured by a handful of fugitives from China." The Brahmin of Pegu here mentioned is the "Brahma king of Pegu" of the Portuguese, the Burma king as we now write it. In 1662, a Chinese army did advance to Ava, to demand a fugitive Prince, whom the king of Ava delivered up, pretending to suspect him of hostile designs.

of the emperor, styled Ngyáung Ram Meng, governed the country of the upper Eráwatí with his capital at Ava, and remained faithful to the empire. The emperor by his incapacity and his cruelty alienated all the other members of his family. Even his uncle, the king of Táungu, and his brother the king of Zimmé now followed the rest. The king of Táungu wrote to the king of Arakan, who had become powerful, to join him, and the same year 958, or A. D. 1596, according to the Burmese history, the son of the king of Arakan, styled Meng Khamáung, came with a large fleet, and took possession of Syriam. This town had gradually become the principal port of Pegu, and was the great depôt for foreign produce intended for the capital. The king of Táungu now sent an army against Pegu under his son Nát sheng náung; but it was not until 1598, that he and the Arakanese prince had concerted operations, and invested Hantháwati. Numbers of the leading nobles and citizens now left the city, and many of them fled to Ava. The emperor's son Meng-ré-kyáu-tswá entered the Táungu camp and was sent off to the city of that name, where the queen, at the instigation of her son, put him to death. The king of Táungu now entered the city and took possession of the palace; the emperor and all his family surrendered themselves prisoners. The city was plundered, and though the Arakanese force does not appear to have participated in the occupation, a portion of the plunder was reserved for them, and a white elephant and one of the emperor's daughters was sent to their camp. The city was taken in December, 1599, and thus ended the reign of the emperor Nanda Bureng, called also Ngá-tsú-dáragá. He and his empress were sent without delay to Táungu.

The king of Siam, Byanarít, hearing of these events, determined to march to Pegu to take his revenge for former invasions of his country. The king of Táungu did not desire to make Pegu the seat of his kingdom. The Talaings were inimical; the country was spoiled, and from the presence of Europeans he felt that he could do nothing without a fleet. He therefore returned to his own country, leaving everything to the prince of Arakan. But he carried off many of the inhabitants of the city, and immense treasures; the Burmese history adds also the holy tooth relic which had been acquired from Ceylon. This relic, it is stated, was some years later taken, when Táungu was captured by the son of Ngyáung Ram Meng, and carried to Ava, where it was enshrined in the Rádzá Mupi-tsúla Zedi. The king of Siam marched on to Táungu, and demanded that the emperor should be delivered up to him. This being refused, he invested the city, but provisions failing he was forced to retreat. Returning to Martaban, he made a Taláing chief tributary king of that portion of Pegu with the title of Binya Dala, and Bya-thabáik was made tributary king of Tavoy. He then returned to his own kingdom. The prince of Arakan carried off from Hantháwati what-

ever of value remained, and the city was utterly destroyed. Pegu proper seems now to have been ruled by various local chiefs and by the Portuguese adventurers at Syriam.

Nga-náung-dáu, son of the king of Táungu, urged his father to put the emperor to death, as a measure requisite for their own safety. The king replied that what he had done was for the public benefit, and not from hatred to his nephew. The prince then went to his mother, and though she was the sister of the emperor, by her order he was secretly murdered, early in the year 1600. Thus the empire of Pegu, which only forty years before, European travellers had described as the most powerful in Asia except China, was utterly broken up.

It will be interesting now to quote from European authors notices of the events we have summarized from the death of Bureng Náung in A. D. 1581. These events are related by the Portuguese historian Sousa ; by Nicolas Pimenta, a Portuguese priest ; by Gasparo Balbi, a Venetian merchant traveller ; and by Peter Floris, a Hollander. Ralph Fitch, an Englishman, also came to Pegu in 1586 during the reign of Nanda Bureng. He gives a faithful account of the country and people, but says little of public events. He describes the king as keeping great state, and says, "When he goeth to war he goeth very strong. At my being there, he went to Odia in the country of Siam with 300,000 men, and 5000 elephants." This refers to the expedition of 1587, described in the Burmese history. Balbi, who was at Pegu in 1583, states that he had an audience with the king who received him kindly. This was before the evil days came, which totally changed his disposition. The traveller, however, saw the beginning of his troubles in his quarrel with his uncle the king of Ava. Suspecting that his own nobles were intriguing against him, he had them burnt as traitors with their wives and children, "an eminent and spacious scaffold" being built for the purpose. The Burmese history, diminishing as usual the cruel act of the king when any such is mentioned, says that only thirty persons were burnt ; Balbi says "four thousand, great and small," which must be an exaggeration. Still the number must have been very large. "I also," he states, "went thither, and saw with great compassion and grief, that little children without any fault should suffer such martyrdom." "Ten days after that I saw the king upon an elephant, all over covered with gold and jewels, go to war with great courage. He encountered with the king of Ava, and they two fought body to body, without any hindrance from the armies." He states that the king of Ava was killed on the spot, which differs from the Burmese account, and that the emperor's elephant was killed. Nicolas Pimenta, whose narrative is translated in Purchas, came from Goa to Pegu in 1597, and remained in the country for a year or two. He relates the principal events in the reign of Nanda Bureng, "of the race

of the Bramas,” and how that king, maddened by his misfortunes, commanded his son the king of Ava to bring “all into the kingdom of Pegu now so destitute of inhabitants; but the aire not agreeing, they brake out in pushes and diseases.” The king of Siam then besieged Pegu. By the help of some Portugals and Turks the city escaped; but famine succeeded with a worse siege, insomuch that they killed and did eat each other.”

For subsequent events, Pimenta refers to the letters of two Jesuit Fathers, Andrew Bones and Francis Fernandez, who relate the surrender of the emperor of Pegu to the king of Táungu, and the arrival in Pegu of a second expedition sent by the king of Arakan to secure some of the treasures still left in the city. “I went thither,” says the Father, “with Philip Brito, and in fifteen days arrived at Syriam, the chief port in Pegu. It is a lamentable spectacle to see the ruins of temples and noble edifices; the ways and fields full of skulls and bones of wretched Peguans, killed and famished and cast into the river in such numbers, that the multitude of carkasses prohibiteth the way and passage of any ship.\* \* \* \* The king of Arakan is yet Lord of Pegu, though not acknowledged by those who fled and hid themselves, and hath delivered Syriam to Philip de Brito, that the Peguan fugitives might have refuge under Portugal protection.”

The narrative of Faria y Souza relates the insane measures of Nanda Bureng after the death of his son, who, as we have seen, was killed in Siam in the year 1593, and which, as already shown, long after attracted the notice of Bernier. “The king of Pegu,” he states, “in a rage for the death of his son, turned his fury against the people, and some days burnt above ten thousand, throwing so many into the river Ganga\* as stopped the passage even of boats. He forbid them sowing,† which caused such a famine, that they not only eat one another, to which purpose there was a public butchery of man’s flesh, but devoured part of their own bodies. \* \* \* This was followed by a pestilence that depopulated the whole kingdom. The neighbouring princes taking this advantage, fell upon the king of Pegu, covctous of his treasures. Among them was the Black of Siam, who retired with the loss of 100,000 men. The king of Táungu was he that possessed himself of all; he promised life, liberty, and estates to all that would come over to him. The first that deserted were the Portugueses and Moors; for some Portugueses are like Moors in matter

\* An error as to the name of the Pegu river.

† This interference with agriculture, which is also mentioned by Bernier who appears to have read this account, is alluded to in the Burmese history in a somewhat obscure passage. The crown-prince Meng-ré-kyáu-tswá, about A. D. 1593-94, it is stated, took possession of a large area of rice land, with the object apparently of cultivating it, doubtless by forced labour, under government direction, in order to lower the price of rice. It is admitted in the history that the effect was the very reverse.

“ of interest. After them followed a bastard son of the king, whose head  
“ was cut off by order of the king of Pegu’s sister, wife to him of Taungu,  
“ saying that he who was false to his father, could not be true to her. \* \*  
“ \* \* The king of Pegu in despair delivered himself up to the king of  
“ Taungu, who being possessed of the city and palace, found such treasure  
“ that he made no account of silver and other metals and riches. It is  
“ avouched for truth that he could not remove all the jewels and gold in  
“ twelve caravans, each consisting of 700 elephants and horses. The news  
“ of this treasure drew thither the king of Arakan, who contenting himself  
“ with what he of Taungu undervalued, gathered above three millions, and a  
“ great train of large cannon. The king of Taungu presented him of Pegu  
“ to his sister, and she who having killed his son for betraying him, it was  
“ thought would comfort him, used him reproachfully, and afterwards seeing  
“ the king her husband inclined to mercy, caused him to be beaten to death.”

Pegu, but yesterday the seat of a great empire, was thus utterly overthrown. And, strange spectacle, though the king of Arakan had some authority on the coast, no one seemed able or willing to become the master of an extensive country, with a fertile soil and a healthy climate, commanding the outlet of a noble river, and capable of being made a great kingdom. The fate of this land was for the moment decided by the presence of European adventures, who swarmed in Pegu and Arakan. At this time, the king of Arakan was Meng Rádzá gyi, called also Thado Dhammá Rádzá. His predecessors, more than a century earlier, had been tributary, or at least subordinate, to the kings of Bengal; they had adopted the custom of issuing a coinage, and generally inscribed thereon, in addition to their own titles, the Muhammadan name which each king assumed. In the reign of Meng Phaláung, father of Meng Rádzá gyi, the kings of Bengal had become weakened, and he held Chittagong and the country as far as the Megna river. The Muhammadan name he adopted was Salím Sháh; which the Portuguese historian has written Xilimixa. He determined to occupy Pegu, but knowing that the Portuguese could command the sea, he was willing to hold it, partly at least, through one of that nation. At this time there was a Portuguese youth who appears to have been a ship boy, and became a menial servant in the palace at Arakan. By faithful service he came to be thoroughly trusted, and was honoured by his master with a title signifying “the faithful or honest one.” This is rendered in the Portuguese history “Xenga,” and indeed appears in the Burmese history, though in the somewhat contemptuous form of “Nga Zenga.” His real name was Philip de Brito and Nicote. He was sent by his master in the year 1600 to hold Syriam for the king, but the Portuguese were to be allowed to live there under their own laws. The king of Arakan reserved his own rights over the country of Pegu generally. The Portuguese historian relates three events



in the following words : “ Xilimixa, king of Aracam, who had possessed himself of the crown of Pegu, to express his gratitude to the Portugueses that served him, gave them the port of Siriam, at the mouth of the river of the same name that runs within a league of Bagou, the court of the kings of Pegu. This grant was obtained of the king for the Portugueses by Philip de Brito and Nicote, who most ungratefully proved false to that Prince that had raised him from a vile collier to his favour and esteem. The manner was thus : Xilimixa, confiding in Nicote, was by him persuaded to erect a customhouse at the mouth of that river for the increase of his revenue ; and his design was to seize upon it and build a fort there, to give footing to the Portugueses for the conquest of that kingdom.” The king built a fort but appointed an officer of his own, styled Bannadala (Binya Dala), to command it, and Nicote determined to take possession of it. This he effected by means of a small body of Portuguese under John de Oliva, Paul del Rego, and Salvador Ribeyro. Nicote then went to Goa to gain the support of the Viceroy to his enterprise. The king of Arakan, afraid to send troops by sea where the Portuguese were masters, marched six thousand men across the mountains to a point on the Eráwatí river, and from thence conveyed them by boat. They were under the command of Bannadala, and were joined by some troops sent by the king of Prome. They appeared before the fort near Siriam, where Ribeyro commanded. He at once boldly issued out and attacked them with a handful of men. Though this attack was successful, yet Bannadala soon received large reinforcements and surrounded the fort. The investment continued for eight months, and Ribeyro determined not to surrender, burnt three ships he had in the port. At length relief was sent by the Viceroy, Ayres de Saldanna, and the investing force withdrew. But when the Portuguese force, which appears to have been principally seamen, and was required elsewhere, sailed from Pegu, the enemy again gathered, and the siege was renewed. This time, however, from some superstitious dread, consequent on the appearance in the sky of “ fiery meteor,” the besieging army broke up and fled. Ribeyro now took such prudent measures, that the leading men among the Taláings, who only waited for a master, joined him with their followers, and offered to proclaim Nicote as king of Pegu. Ribeyro accepted the crown in his name. In the mean time, Nicote had received from the Viceroy the titles of Commander of Siriam, and General of the conquest of Pegu. He married the Viceroy’s niece, her mother being a Javanese, and returned to Pegu with six ships. He at once announced his reception of the kingdom in the name of his sovereign, and entered upon his duties as governor. He repaired the fort, built a church at Siriam, and marked out a new city, which, with prudent management might have become the capital of a great province under the crown of Portugal for many generations.

The king of Arakan wishing to temporize, sent to compliment him, and he returned a rich present to his former master. But this false courtesy on both sides was soon changed to open war. Joined with the king of Táungu, the king of Arakan sent a force under his son Meng Khamáung, with whom were two chiefs, called by the Portuguese Ximicolia and Marquetam. They advanced to the Portuguese town with a fleet of seven hundred small vessels. These were met and defeated by a small fleet under the command of Paul del Rego Pinnero. The Prince Meng Khamáung fled, but was followed by Nicote himself in some fast galleys and was taken prisoner. Nicote, to his credit be it said, treated the prince, to whom he had formerly been servant, with deep respect. "He watched him sleeping," says the Portuguese historian, "holding his buskins in his hands with arms across, a ceremony used by the meanest with their kings, in those parts, and himself attended him on all occasions." The king of Arakan entered into communication with Nicote for the release of his son, and appears to have come himself to Pegu for that purpose. From Goa the Governor received orders to surrender the prince without ransom. But with strange inconsistency, after his generous treatment of the young Prince, he demanded a ransom of fifty thousand crowns, on the ground that it was for the expense of the fleet he had fitted out. This led to further hostilities, which are thus related by the Portuguese historian. "The king of Arakan, justly offended thereat, set out a small fleet against him and which was easily defeated, but gave him occasion to enslave 100,000 Christians and treat them with great rigour; which nevertheless moved not many of them, though but new converts. Afterwards he combines with the king of Tangu, who besieges the town with a great army by land, while he shuts it up by sea, with 800 sail in which he had 10,000 men. Paul del Rego met him with 80 ships, and failing of the success he had formerly, setting fire to the powder, blew up himself and all that were with him, rather than fall into the hands of the enemy. The siege continued so long, till the besieged were ready to surrender, when on a sudden upon some suspicion, the king of Tangu quits the field by night, and he of Arracam found it to no purpose to be longer upon the sea." This was the state of affairs in the year A. D. 1603.

Nicote now seemed secure in his high position. The Taláing chiefs sought his friendship and protection, and the king of Táungu entered into a treaty, or at least a verbal arrangement, with him. His son Simon married a daughter of the king of Martaban, Binya Dala. But the native histories record with bitterness that all the pagodas round the city of Pegu were dug into, and plundered of their gold and silver images and other treasures. The Shwé Dagon, out of respect, it is to be hoped, to the national feeling, was spared. But the Taláing historian remarks that the foreigners wor-

shipped not this sacred building, nor the holy relics enshrined therein. The chief Buddhist monk, therefore, from the gifts of the people prepared a new *hti*, and placed it on the summit of the pagoda with such ceremonies, as in the absence of a native king, could be solemnized. But the people were deeply dissatisfied with the foreign rule, and murmuring said, should this continue long, our race and religion will come to an end. Indeed, the mention by the Portuguese historian of a hundred thousand converts to Christianity, without any explanation of the means by which their conversion was effected, suggests that Nicote in the midst of his worldly strife, vainly thought to strengthen his government, and perhaps to atone for his sins, by pressing Budhists to become nominal Christians.

The history of Pegu now becomes so mingled with that of Burma, that the two can most conveniently be combined in one narrative. A power was rising in the country of the upper Eráwatí, which was destined to avenge the intrusion of foreigners and again to unite the two countries under one crown. Ngyáung Rám Phrá, brother to the Emperor Nánda Bureng, who, as we have seen, was in A. D. 1594 governor in the upper country, reduced it to order from the confusion into which it had fallen on the break up of the empire. The whole country north of Pugán submitted to him. The deposed emperor's son, Meng kyi nháung, who ruled at Prome with the title of Thado Dhammá Rádzá, saw danger to himself from this new power to the north of him. He therefore applied to his uncle, the king of Táungu, suggesting that they should combine against a power which when strong enough, would certainly attack them. This was agreed to, and the king of Prome assembled an army to march on Ava. He went on board his barge of state to move up the river, but was assassinated in the month of October, 1597, by one of his officers styled Rán-náing-tsa. The murderer then put to death all the members of the royal family whom he could lay hands on, and declared himself king of Prome. Some of the murdered king's family fled to Arakan, and one son, Meng-ré-uzaná, to Ava. The king of Táungu, who had set his army in motion to march on Ava, now recalled it, and held it in readiness for service against Hantháwati.

Ngyáung Rám Meng, being thus relieved from the threatened danger, rebuilt the palace, repaired the pagodas and completed the defences of his capital. He also assumed the title of Nú-ha-thú-ra Mahá Dhamma Rádzá. In 1599, he marched against the Shan states of Monyín and Mogáung, the Tsáu-bwás of which had refused to pay tribute. He was obliged to withdraw without effecting his object. The following year, he attacked Raméthen, which had been occupied by the king of Táungu. This town he took without difficulty. In the year 1601, he was successful in an attack on the Shan state of Ngyoung-rwé. He next marched against Ba-máu, the chief

of which fearing to be taken, fled to the Chinese city of Mháing-tshi. The king followed to the border of the state of Máing-tim, and from thence sent on his son, the Ein-shé-meng, to demand the fugitive. The governor having referred for orders to the Emperor of China, was about to surrender the Tsáubwá, who attempted to escape. He was, therefore, arrested and put to death, or, according to another account, he swallowed poison. His body was then sent to the Ein-shé-meng, and his wife and children were delivered up.

Early in the following year, the king, in gratitude for his great success, commenced to build the foundations of the pagoda, called Káung-mhú-dáu. It was finished and dedicated in the year 1604.\* In 1603, Moné was subdued, and the adjoining states submitted. The king then occupied himself in settling the civil administration of the country and reorganizing his army. He next marched to Mogáung, defeated and captured the Tsáubwá, who was put to death, and his family carried off. The states of Momeit, Thi-báu, and Thein-ní were next subdued. On this last expedition, the king suddenly became ill, and seeing his end approaching, charged his son to recover the whole empire subdued by his father, Bureng Náung, and never to be separated from his brothers. He urged him, when he should take Prome, to spare Rán-náing-tsa, who though now ruling in his own name, had removed a formidable obstacle from their path. The king died in March 1605, and the body was brought to Ava, where it was burned with the funeral honours of a Tsekya-waté. His son succeeded him, and assumed the title of Mahá Dhammá Rádzá. He is also styled Anáuk Phet. He completed the pagoda commenced by his father, and placed the *htí* upon it. At the close of the rainy season of 1607, he marched against Prome. The king of Prome had sought support from Arakan, but the expected army had not arrived, and the city was invested. After eight months, it was taken by assault. In obedience to the injunction of his father, the king spared the usurper's life. He and his family were sent to Ava. Before long, however, he was sent to Mogáung, and so is heard of no more. The king's brother Meng-ké-thing-gá-thú was appointed governor of Prome, and the king himself now returned to his capital. There he received presents and friendly messages from the kings of Arakan, of Táungu, and of Zimmé, who felt that a powerful rival had arisen, who might become their master. But their offerings and greetings were treated with haughty disdain by one who now felt himself superior in power to each and all. He was indeed intent on fulfilling the dying charge of his father, and worked incessantly to prepare for the conflict. Early in 1610, he marched with a large army

\* Such is the statement in the Burmese history; but if the pagoda five miles distant from Ava on the right bank of the river be intended, there is a great discrepancy in this date and that which appears on an inscription within the enclosure of the pagoda.

against Táungu. The king of that state, who was the son of him who had taken Hantháwátí twelve years before, at first behaved with courage, and came outside the city to fight the invader. But losing heart, he entered into negotiations, agreed to become tributary, and gave up some of his family as hostages. Mahá Dhammá Rádzá then returned to Ava, carrying with him, the Burmese history states, the holy tooth relic which his grandfather had received from Ceylon, and which the king of Táungu had taken from Pegu when he plundered that city in A. D. 1599. The king did not relax in his efforts to strengthen his army, and gathered round him men of influence from Prome and Táungu.

Philip de Nicote and Binya Dála, king of Martaban, knew that the king of Ava only bided his time to attack them. They appear to have entered into secret communication with the king of Táungu, and after making a league with him, then treacherously attacked him. They marched there, plundered the city and burnt the palace. The king they carried off as a prisoner. Nothing certain is known as to the causes of this attack, but it brought the king of Ava without delay against Syriam; and the Portuguese governor, though recklessly aggressive, appears to have been utterly unprepared to resist attack. In the month of October 1612, the Burmese army proceeded down the Eráwati in an immense fleet of boats, and, during December, Syriam was invested on all sides. By the following April, Nicote who was short both of provisions and powder, was forced to surrender. The city was given up to plunder, and the unfortunate Nicote was made prisoner. The Burmese history relates that, after five days, the king called for him and reproached him with his attack on Táungu. He excused himself by saying that he had been called by the king of that city. As Nicote belonged to that hateful description of heretics who destroy pagodas and holy images, he was impaled on a high stake before his own house, so that all might see him, and so died miserably. The king of Táungu was also put to death. All the foreigners of the same race as Nicote, between four and five hundred in number, were sent to the upper country. A few days after the city had been taken, five foreign ships, manned by Muhammadan sailors, arrived. Four of these were captured and one escaped. They were full of firearms which had been sent for the use of the garrison. Afterwards a ship belonging to Nicote's wife arrived from Achin, and was also captured. Binya Dála of Muttama now made his submission, and was allowed to remain there as tributary king, with the title of Binya Dhammá Rádzá. The king of Siam had advanced to Yé, in order to watch events. The king determined to drive him out, and sent his brother with an army. He attacked the Siamese, but was defeated and made prisoner.

As the capture of Syriam marks the downfall of the Portuguese power in Pegu, it will be convenient to quote here the account given by the

Portuguese historian of Nicote's proceedings: "Some of the neighbouring  
 "princes, startled at this success of Nicote, sought his friendship and an  
 "alliance with the king of Portugal. The first that effected it, was the  
 "king of Táungu. Nicote marries his son, Simon, to a daughter of the king  
 "of Martaban, thereby to strengthen himself, and have the opportunity of  
 "gathering more riches. And being now desirous to rob the king of Táungu,  
 "though actually then in peace with him, to colour his wicked design, he  
 "pretends that the king was overcome by him of Ova, (as indeed he was  
 "and made tributary) since the treaty, as if that could absolve him for breach  
 "of faith. In fine, with the king of Martaban's assistance, he fell upon,  
 "took, and robbed him of Táungu, and returned with him and above a  
 "million of gold, without hearkening to the protestations he made of continu-  
 "ing a faithful vassal to the crown of Portugal."

The final catastrophe is related as follows: "Our fortune in Pegu  
 "now declined with the same swiftness it had rise, and it was just a wicked  
 "increase should have a sudden detriment. The violence committed by  
 "Philip de Brito Nicote on the king of Táungu provoked the anger of the  
 "king of Ova, under whose protection he was. Scarcely had he heard the  
 "news, when casting on the ground his gown and veil,\* he vowed to the  
 "idol Biay of Degu, he would not enter within his gates, till this quarrel  
 "was revenged. He marched with 120,000 men, having put to sea† 400  
 "vessels of considerable strength, in which were above 6,000 of those  
 "Moors of noted valour, called de Caperuça, or 'that wear caps.' All that  
 "was without the walls of Siriam he burnt, but met with vigorous opposition  
 "at that place, notwithstanding Nicote was quite unprovided, having  
 "suffered most of his men to go for India, and being scarce of powder as  
 "who had fired the vast quantity of it found at Táungu. In this distress,  
 "he sent a soldier to buy powder at Bengala, and he run away with the  
 "money; and having sent for some to the town of St. Thomas, they sent  
 "him none. Besides, those few Portugueses that were with him, committed  
 "such outrages, robberies, and murders, as seemed to hasten his ruin. For  
 "want of powder there was no firing of cannon; they poured boiling pitch  
 "and oil upon the enemy. His number of men might suffice, having 100  
 "Portugueses‡ and 3000 Pegues. Nicote sends out three ships against the

\* I am not aware of a custom among the Burmese of making a vow by throwing down garments. Nor do the Burmese men now wear what could be correctly described as "gown and veil." The "Biay of Degu," I suppose, stands for Phrá Dagon, now called "Shwé Dagon Phrá," the great pagoda at Rangoon.

† An error probably in translation for the river. The king of Ava came down the Eráwatí.

‡ The Burmese history states that between four and five hundred remained as prisoners when the place surrendered. This number included women and children. The "hundred Portugueses" refer only, no doubt, to European fighting men.

“ fleet ; in one of them all the men were slain ; the two retired with all  
“ theirs wounded. The enemy began to undermine the works, and the  
“ besieged laboured much, but to small purpose. After the siege had lasted  
“ 34 days, Nicote sent to beg mercy, but was not heard. He thought to  
“ prevail by the means of the king of Táungu, whom he had robbed of his  
“ crown, riches, and liberty ; but the king of Ova understood and was  
“ resolved to punish him. The king of Arakan whom he had so grievously  
“ offended, sent 50 sail to his assistance, which were all taken by the  
“ besiegers. The king of Ova gives an assault, and they fought three days  
“ without intermission. The end of it was that 700 of the besieged were  
“ slain, one Banna whom Nicote had always honoured, having betrayed  
“ him. Nicote was taken, carried to the king and by him ordered to be  
“ impaled, and set up in an eminence above the port, that he might the  
“ better look at it, as the king said. He lived two days in that misery. His  
“ wife De Luisa de Saldanna was kept three days in the river to be cleansed,  
“ because the king designed her for himself ; but being brought before, and  
“ exclaiming against him, he ordered her leg to be bored, and that she should  
“ be sent to Ova among the other slaves. Francis Mendez and a nephew  
“ of his were treated as Nicote. Banna demanding a reward, was soon torn  
“ to pieces, the king saying he could never be true to him, that betrayed  
“ the man who had so much honoured him. Sebastian Rodriguez was  
“ cooped up with a yoke about his neck. At first, the king designed not  
“ to spare any of the inhabitants of that place, but growing calm, he sent  
“ many as slaves to Ova. Then passing by Martavam, he obliged that king  
“ to kill his own daughter’s husband, because he was Nicote’s son, that  
“ none of the race might remain. This was the end of that man’s avarice,  
“ who being naked a few years before, was raised to be worth three millions.  
“ He had one when he went to Goa ; brought another from Táungu ; and  
“ had got at least another since by prizes and trade. The enemy confessed  
“ they lost at that siege 30,000 men. But that it may appear that seldom  
“ any great calamity happens without the help of a woman, it is necessary  
“ to show how Nicote’s wife was one of the principal causes of his ruin.  
“ She entertained one of his Captains as her gallant, and perceiving the  
“ Portugueses censured their familiarity, they persuaded Nicote he had no  
“ need of them, which was the reason they were dismissed, and that the cause  
“ of his ruin.”

Thus the seat of power in the basin of the Eráwatí was once more fixed in the upper country, and with the capital at Ava ; for the successor to the empire of Bureng Náung and the ancient Burman monarchy deemed Pegu to be too much exposed to the attacks of the western foreigners to be his residence.

*List of the Kings (or Emperors) of Pegu from the accession of the Táungu dynasty, called by Europeans the Brahma or Barma Kings.*

| Names or titles of kings.                 | Commence-<br>ment of<br>reign. | Length of<br>reign. |        | Relationship<br>of each suc-<br>ceeding king. | REMARKS.                                                                                                                       |
|-------------------------------------------|--------------------------------|---------------------|--------|-----------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
|                                           | Year, A. D.                    | Years.              | Years. |                                               |                                                                                                                                |
| 1. Tabeng shwé htí, .....                 | 1540                           | 10                  |        |                                               | Conquered Pegu. Assumed the title of Emperor, having subordinate to him the kings of Ava, Prome, Táungu, and Martaban.         |
| 2. Thamin-dwut, .....                     | 1550                           | three months.       |        |                                               | Styled by the Portuguese writers Ximi de Zatan.                                                                                |
| 3. Thamin-htáu, .....                     | 1550                           | 1                   |        |                                               | Styled Xemindoo by the Portuguese. He was a son of Binya Rán, No. 15 of the kings of Pegu, descendants of Wareru.              |
| 4. Bureng Náung, .....                    | 1551                           | 30                  |        |                                               | Styled Branginoco by the Portuguese. Was the general of the armies of Tabeng shwé htí, and claimed to be his lawful successor. |
| 5. Nanda Bureng, or Ngá tsú dá-ra-ga, ... | 1581                           | 18                  |        | Son.                                          | Dethroned and put to death by the king of Táungu.                                                                              |



*Essays in aid of a Comparative Grammar of the Gaurian Languages.*—By  
REV. A. F. RUDOLF HOERNLE, D. Ph., Tübingen, Professor of San-  
skrit, Jay Náráyan's College, Banáras.

(Continued from Journal for 1873, Pt. I., p. 108.)

V.—*Essay on the Inflexional Base of masc. and fem. nouns.*

In the former essay the Inflexional base of neuter nouns has been discussed. It has been shown that the *direct form* of the inflexional base of neuter nouns may have a two-fold ending, either in अ or in औँ, ऐँ, ऊँ, ऐँ, ईँ ऊँ; and that the Gaurian ending अ represents the Sanskrit (monosyllabic) ending अम्, and the Prákrit ending अं; whereas the other Gaurian terminations are contractions of some final Sanskrit or Prákrit *dissyllable*, as Skr. ईयम्, अकम्, इकम्, उकम्, or Prák. ईअं, अअं, इअं, उअं; and consequently, that if the Gaurian neuter noun ended in औँ, ऐँ, ऊँ, etc., but its corresponding Skr. neuter noun in अम्, the former cannot be *directly* derived from the latter, but in order to obtain the necessary terminal dissyllable, the base of the Skr. neuter must be increased by the addition of the peculiar Prákrit affix क, and the Gaurian neuter directly derived from the Prákrit neuter, thus amplified from the Sanskrit. Most of the Gaurian neuters in औँ, ऐँ, ऊँ, etc., come under the last category; *i. e.*, all except the Infinitives and Gerunds and a few others. In general, the rule may be stated thus: that Gaurian neuters in अ are derived from the *general* base common to both Sanskrit and the Prákrit, while the Gaurian neuters in औँ, ऐँ, ऊँ, etc., are derived from the *particular* Prákrit base formed by the affix क (see IIIrd Essay, p. 154). Again, as regards the *oblique form* of the Gaurian neuter inflexional base, it was shown that it is merely a corruption or curtailment of the Prákrit organic genitive.

The case of the inflexional base of masc. and fem. nouns in Gaurian is exactly analogous. To prove this will be the object of the present essay. I shall first investigate the inflexional base of the feminine, afterwards that of the masculine.

The *direct form* of the inflexional base of the Gaurian feminine nouns which are derived from a (Sanskrit) base in अ, may be, like that of the Gaurian neuters, of a two-fold kind, *viz.*, it may either terminate in अ or in ई; *e. g.*, *barren woman* is बाँझ (Skr. वन्ध्या) or बाँझी (Skr. बन्धिका), of the base वन्ध्य; *sheep* is भेड़ or भेड़ी, of the base भेद्र, etc. These two forms do not always occur in the same word. Very often one form is peculiar to this feminine, the other to that; as, feminines in अ are, बात *word* (Skr. वार्त्ता), लाज *shame* (Skr. लज्जा); खाट *bed* (Skr. खट्वा), भीख *alms* (Skr. भिक्षा) नीँद *sleep* (Skr. निद्रा), etc., feminines in ई are, खड़ी *chalk* (Skr. खटिका), घरी

*clock* (Skr. घटिका), मिट्टी *earth* (Skr. मृत्तिका), etc. Most Gaurian feminines, especially adjective feminines, are of the latter kind.

As regards the form in अ, the principle of its derivation has been already explained in Essay III., the regular feminine of bases in आ terminates in Sanskrit and Prákrit in आ; (the few cases of a feminine in ई may be considered as exceptional; the feminine affix ई being by rule added to all bases consonantal or vocal, not ending in अ). The Gaurian feminine ending अ is a regular phonetic corruption of the (Sanskrit or) Prákrit termination आ, according to Gaurian phonetic law which reduces all Prákrit final long vowels or diphthongs to their constituent vowels. The other Gaurian feminine ending ई, on the other hand, cannot be a modification of the Skr. or Prák. termination आ; for as compared with the Gaurian termination अ, it clearly represents *phonetic increase*, which, if it were the *immediate* resultant of the Skr. or Prák. ending आ, would be contrary to glottic laws. How, then, is the Gaurian feminine ending in ई, which corresponds to the Skr. and Prák. feminine ending अ of bases in अ, to be derived? If we consult the result of the previous enquiry (*viz.*, that the Gaurian neuter ending अ has a Prákrit original अ, and the Gaurian ending आँ, ऐँ, etc., a Prákrit original अकं, इकं, etc., or अअं, इअ, etc.), we shall conclude that the Gaurian feminine ending अ is a modification of an original Prákrit ending आ, and the feminine ending ई a modification of the Prákrit feminine ending इका or इआ, belonging to Prákrit bases in अक or इक. Bases in अक and इक form in Sanskrit and likewise in Prákrit their feminine in इका (cf. Panini, 46. 7, 4, 46, 47); e. g., Skr. बालकः, Pr. बालओ *boy*, has fem. Skr. बालिका, Pr. बालिआ; so घोटकः *horse*, Pr. घोडओ has in the fem. घोटिका *mare* which in Prákrit becomes घोडिआ and in Gaurian घोड़ी. If the previous enquiry regarding the Gaurian neuters be correct, it follows, that the Gaurian fem. in ई, which corresponds to the Gaurian neuter in आँ, ऐँ, etc., (and masc. in ओ, आ) must be derived from a *particular* Prákrit base in इका, formed by the affix क; while the Gaurian fem. in अ, which corresponds to Gaurian neuters in अ (and masc. in अ), are derived from the *general* base in अ (fem. आ); and again, while the Gaurian final अ of fem. nouns is a modification or corruption of the Prákrit final monosyllable आ, the Gaurian final ई must be a modification of a Prákrit final dissyllable इआ.

This presumption can be shown to be well founded by the following considerations. Just as occasionally in Sanskrit masculine and neuter bases in अक (*i. e.*, formed by the affix क which is of so frequent application in Prákrit) occur, so are also feminine nouns in इका met with occasionally, and all such Sanskrit fem. nouns in इका end in Gaurian always in ई; e. g., Skr. घटिका *clock*, Gaurian घड़ी; Skr. मृत्तिका *earth*, Gaurian मिट्टी; Skr. खटिका *chalk*, Gaur. खड़ी; Skr. मच्छिका *fly*, Gaurian माखी. Some of these feminine

nouns in ई have alternative forms in इया, clearly showing thereby that the termination of those nouns is a modification of इका; for the ending इया has resulted from इका by the elision of क्; इका first becoming इया in Prákrit, afterwards in Gaurian (by the Gaurian law inserting a connecting consonant between hiatus-vowels) इया. E. g., beside खड़ी *chalk* there is खड़िया, beside मुट्टी *handful* also मुट्टिया (Pr. मुट्टिया, Skr. मुट्टिका). Of these alternative forms the longer ones in इया are merely Prákrit which have been transferred as such into the Gaurian, while those in ई are the same Prákrit words, only having become *proper Gaurian* by becoming subject to Gaurian laws; e. g., take the Skr. खटिका *chalk*; in Prákrit, it becomes खडिया; next in passing into Gaurian, the Gaurian alternative law comes into play, of either inserting the connecting consonant य, or making *sandhi* of the hiatus-vowels. Hence in Gaurian, it becomes, either by inserting य, खडिया, which is the *Prákritic* form of the word, or, making *sandhi*, it becomes subject to the disintegrating action of the further Gaurian law (explained in Essay III.) of reducing a final long vowel (in the present case आ) to its inherent short vowel (i. e., here अ), whereby it becomes a *proper Gaurian* word. Thus instead of खडिया, we have now खडिअ, and now (by *sandhi*) the final इअ becomes contracted to ई; just as Prákrit पाणिअं *water* is contracted in Gaurian to पाणीँ or पानी; Pr. चोरिअं *theft* (Skr. चौर्यं) Gaurian चोरी, etc. Thus we arrive at the present proper Gaurian form खड़ी. The truth of this theory (that the fem. termination ई is a contraction of इअ) is born out by the fact, that in the old Hindí of Chand sometimes a final ई is found as a mere compendium scripturae for इअ, as the metre shows; e. g., in the verses

नाग समुह घडरी ।

ढाहि देवल सुरंग मढ ॥

यांन यांन नर उडै ।

चंद तस उप्पम पाइय ॥ Devagiri Prast.

The metre requires eleven instants in the first and third line and the last syllable to be *short*; it is evident, therefore, that उडै is merely as it were a stenographic or modernised writing for उडइ (as, indeed, it is still occasionally written), and likewise घडरी for घडरिअ (or घडरिय). Chand must have chanted उडइ and घडरिअ, forms almost Prákrit, or halfway between the old Prákrit and the modern Gaurian forms.

While Sanskrit feminine nouns in इका end in Gaurian always in इ, on the other hand, Sanskrit feminines in आ end in Gaurian sometimes in अ, sometimes in ई. If we keep in view the fact, that in Prákrit an amplified, but equivalent, or materially identical base is formed by the addition of the affix क, so that Skr. bases in अ are represented in Prákrit by the two equivalent base-forms in अ and अक, and the Skr. fem. in आ by the equivalent

fem. in आ and इका; it is evident that the Skr. fem. ending in आ becomes in Gaurian अ or ई, according as the Skr. fem. in आ assumes in Prákrit one of the two equivalent fem. forms in आ or इका (इआ). If the Skr. fem. in आ retained in Prákrit its form in आ, it assumed in Gaurian the fem. form in अ, but if it assumed in Prákrit the feminine form in इआ (इका), it changed in Gaurian to the form in ई; and if it had in Prákrit either form in आ or इआ, it shows also in Gaurian either form in अ or ई. Hence, e. g., the Skr. fem. भेड़ा *ewe*, is in Gaurian both भेड़ and भेड़ी; simply because in Prákrit the word भेड़ा was current in both its equivalent forms भेड़ा and भेड़िआ; on the other hand the Skr. fem. वार्त्ता may have been in Prákrit current generally only in the one form वत्ता, and hence appears in Gaurian only in the form बात, but never in the form बाती or बातौ;\* and again all Skr. adjectives (as सत्या *true*) were in the (colloquial) Prákrit, generally at least, current in the amplified form in इका (as सच्चिआ *true*); and hence appear in Gaurian generally as ending in ई (as सच्ची).

This theory is clearly proved by a few exceptional forms occurring in High-Hindí. Exceptions, it may be remarked, as a general rule, are like archaic and poetical forms, invaluable for the determination of the origin of grammatical forms, the derivation of which has become obscured. There is a small number of Hindí masculine nouns in आ, which form their feminines not, according to the rule, in ई, but irregularly in इया; e. g. बूढ़ा *old man* (Skr. वृद्धः, Pr. वृद्धश्चो) forms its feminine बुढ़िया, not बूढ़ी *old woman*; कुत्ता *dog* has fem. कुत्तिया; पुड़ा *parcel*, fem. पुड़िया; अंगा *coat*, fem. अंगिया; गड़िया *doll*, etc.† Now बुड़िया, कुत्तिया, etc., clearly stand for the Prákrit वृद्धिआ (Skr. वृद्धिका), कुत्तिआ, etc. The masculine corresponding to वृद्धिआ would be वृद्धश्चो, which is represented on the one hand in Skr. by वृद्धः, on the other hand in Gaurian by बूढ़ा. But it is evident that the origin of the regular feminine in ई cannot be different in kind from that of irregular feminines in इया. Their difference simply consists in the degree to which phonetic corruption has gone in either, and the anomaly of those Hindí nouns which have a feminine in इया, is merely this, that while in the masculine they have assumed the *proper Gaurian* form in आ (or ओ, *i. e.* अको), in the feminine they retain the full *Prákrit* form in इया (*i. e.* इका), instead of assuming like the others, also in the feminine the *proper Gaurian* form in ई. It follows, therefore, that the feminine ending in ई is a curtailment of the original Prákrit ending इआ (इया) or इका; and that all Gaurian

\* The reason, probably, was to keep it distinct from the word बाती or बातौ *light, candle*.

† The Bangálí has बूढ़ी *old woman*; and the low Hindí (Ganwári) has also बूढ़ी, besides बुढ़िया. In the Ganwári every fem. in ई may have an alternative from in इया, to express contempt or emphasis and determinateness; see note on p. 94.—The Maráthi has कुत्ती not कुत्तिया.

feminines in ई, like their corresponding masculines in ओ, or आ, are derived from a *particular* Prákrit base in इका, corresponding to the masculine अको and neuter अकं, formed by means of the affix क.

I have already briefly adverted to the phonetic process, by which the Prákrit termination इआ (or इका) has become modified or corrupted into the Gaurian termination ई. Though the Gaurian is by no means adverse to the hiatus, when originated within its own sphere; it is, *as a rule*, intolerant towards those cases of hiatus which originated in the Prákrit. There is a most obvious and natural reason for this tendency, without it the language would have destroyed itself. After the Prákrit had thrown out the consonants, the vowels by themselves could not have long retained existence. The only way of preserving the word from complete annihilation was, either to insert consonants for the vowels to lean upon and to be protected by, or to contract them (by sandhi) into consonants or diphthongs (resp. vowels); e. g., the Sanskrit आगतः (*arrived*) becomes in Prákrit आअओ; the form आअआ contracts in Gaurian to आओ, and this again might have been contracted into ओ, and thus altogether frittered away, if this process of corruption were not arrested by the Gaurian through the insertion of the connecting-consonant य्, by which the form आओ is changed to आयो (in High-Hindí आया). Similarly, the Sanskrit उपविष्टः (*sitting*) becomes in Prákrit उअइड्ढे; and to save this almost entire conglomeration of vowels from destruction, the Gaurian makes *sandhi* of the hiatus-vowels, and changes the form उअइड्ढे into बैटो (or बैठा High-Hindí). This Gaurian tendency comes into operation on the Prákrit feminine termination इआ. Sometimes the Gaurian inserts the connecting-vowel य् (thus इया); in that case, the semivowel protects the two vowels इ and आ, especially the final आ, which would otherwise be reduced to अ (by the other Gaurian law of shortening finals). In this way originated those Gaurian feminines which end in इया; and their manner of origination explains why in their case the *Prákritic* form of the word has been preserved (instead of the *proper Gaurian* form). Generally, however, the Gaurian has recourse to the other method, of making *sandhi*. First, the final Prákrit आ is reduced to अ, according to the Gaurian law; next, the preceding इ is contracted with the following अ to ई by sandhi. Accordingly, the Prákrit termination इआ changes to इअ or (with insertion of euphonic य्) इय, and then to ई. E. g., Skr. खटिका *chalk* becomes in Prákrit खडिआ, and in Gaurian either खडिया or (first खडिअ, finally) खड़ी; or again, Sanskrit कृता *done* becomes in Prákrit किआ; in Gaurian first किअ (किय), finally की. That this is really the way in which the Gaurian feminine in ई originated, is proved by the fact, that the intermediate form in इय (for इअ) is still very commonly found in the oldest Hindí poetry of Chand, as the following verses may serve to show;

पत्नारी दिष्ट पुत्र पर ।

तिहि पुत्री वर ठार ॥ *i. e.*

H. H. पामरी दिई (उस ने) पुत्र को । etc.

Sasivrithá kathá XXV, 2 ;

Or नीलवरन वसुमतिय

पहिर आभन अलंकिय *i. e.*

H. H. नील रंग की है वसुमती ।

मानो भूषण पहनके सवारी ऊई ॥ XXV, 35.

Or कथा जंपि ससिट्त किय ।

अब कहत कथा विस्तार किय ॥ *i. e.*

H. H. कथा बोलकर ससिट्ता की ।

अब कहता है कथा विस्तार की ॥ *ibid.* XXV, 41.

These verses contain examples of the feminine form in इय (इअ); *viz.* दिय (Skr. दत्ता) वसुमतिय Skr. वसुमतिक (Pr. वसुमतिआ), अलंकिय (Skr. अलङ्कता, Pr. अलकिआ); किय (Skr. कृता, Pr. किदा or किआ).<sup>\*</sup> The sandhi change of इअ to ई may be considered to have taken place in this way, that as the final Prákrit आ was shortened to अ and finally dropped, the preceding इ was lengthened to ई by way of compensation. This view has in its favour the analogy of other similar cases in Gaurian, where the shortening of the final long vowel is compensated by lengthening a short penultimate vowel. There is, e. g., the case of the Maráthí feminine bases, formed by the Gaurian affix ईण, as हत्तीण fem. of हत्ती *elephant*. In Sanskrit the fem. would be हस्तिनी (of हस्ती), in Prákrit हत्थिणी (of हत्थी). According to the Gaurian law, the final long ई of the Prákrit हत्थिणी is reduced to इ; thus making हत्थिणि; and according to the other Gaurian law this resulted final इ becomes *quiescent*, and is not written; thus making हत्थिण (just as आग *fire* is written for आगि, कर *having done* for करि, etc.); finally by way of compensating these losses, the penultimate short इ is lengthened to

\* To the word किय I beg to call special attention. I think it tends to prove my theory of the origin of the Hindí Genitive post position की (का, के) from the participle कृत. See Essay II, pp. 138, 139, where I thought it very probable that such forms would yet be discovered in the oldest Gaurian Hindí of Chand.—The Hindí Genitive position की, though identical in sound, is differently spelled from the feminine किई of the past part किया; yet both represent the Skr. feminine कृता. The reason of the difference is this, the Skr. form कृता may assume in Prákrit two forms, with or without the affix क; *i. e.* it may be either किआ (कृता) or किइआ (= कृतिका). By an identical phonetic process the form किआ turns in Gaurian into की, and किइआ into किई. Now a little comparison of Gaurian past participles with Skr. and Prákrit ones will show, that, *as a rule*, Prákrit past participles, when they passed into Gaurian in their proper sense of a past part., passed into it in the *amplified* (*particular* Prákrit) form made by the affix क. Conformably to this rule, it was the Prákrit from किइआ, which gave to Gaurian the past participle किई, while the alternative Prákrit form किआ sank down in Gaurian to be the post-position or affix की.

ई; thus we obtain the form हत्तीण or (according to Maráthí orthography) हत्तीण. That this is the true account of its origin is proved by its *oblique form* हत्तिणी (e. g. Gen. हत्तिणी चा), where the form of its Prákrit original re-appears, namely, the originally short इ in the penultimate, and the original vowel ई in the final syllable.\* This final ई of the oblique form proves that the inflexional base of the *direct form* originally ended in ई. The case is exactly the same as that of the feminine nouns in अ (like आग, 'etc.), which have an *oblique form* in ई; and which has been fully discussed in the 3d Essay, p. 159. The oblique form हत्तिणी, namely, is identical with the Prákrit genitive हत्तिणीस्स or हत्तिणीस. It follows from this derivation of the feminine affix ईण that it can properly be added only to such nouns in ई as are derived by means of the Sanskrit affix इन्. But it is, irregularly, added also to such nouns in ई, as are derived (as will be proved further on) from a base formed by the affix इक्; e. g., मालीण, fem. of माली gardener, and also to nouns in ऊ (as परभोण fem. of परभू) and अ (as बाघीण from बाघ tiger). That this is the true derivation of the feminine affix ईण is confirmed by the Bangálí, which has, e. g., हातिनी as against the Maráthí हत्तीण, बाघिणी, as against the Maráthí बाघीण; मालिनी, against the Maráthí मालीण. I suspect, however, that the irregularity, just noted, is only apparent; and that we have here two altogether different affixes which though identical in outward form, are widely different in origin. The affix ईण, namely, as added to nouns of a Sanskrit base in इन् (as हत्ती), contains the Skr. fem. affix ई, which by the action of the laws of phonetic decay has been altogether lost, while the remainder इण is really part of the original base and not any affix at all. On the other hand, the affix ईण, as added to the other nouns, contains probably the Sanskrit feminine affix, आनी (as इन्द्राणी feminine, i. e. wife, of Indra), of which the final ई has also been lost, while the remaining vowel ई (i. e. ईण minus ण) is a modification of the original vowel आ; e. g. the feminine of बाघ was probably originally बाघाणी, in which form the vowel आ, perhaps under the influence of the final long ई was changed to इ (compare इका the feminine corresponding to the masculine affix अक्); hence the Bangálí बाघिणी; again the final इ, as usual, was reduced, and on the other hand, the penultimate इ lengthened to ई, thus arose the Maráthí बाघीण. Some confirmation of this theory may be found in the fact, that while such Bangálí nouns as कामार *blacksmith* form a fem. कामारनी (the Sanskrit equivalent of which would be कर्मकाराणी *wife of a black smith*), corresponding Maráthí words as लोहार *blacksmith*, form a feminine लोहरीण.†

The Gaurian fem. ending ई, as we have now seen, is a modification of the Prákrit fem. ending इआ (Sanskrit इका). This fem. termination इआ

\* The penultimate इ reappears because the reason for its lengthening no more exists.

† It may be noted that if in these feminines, in which the penultimate has been lengthened in Maráthí, the antepenultimate is a long vowel, it is generally shortened;

corresponds to a masculine termination अथो in Prákrit, अकः in Sanskrit, and to a neuter termination अञ्च in Prákrit, अकम् in Sanskrit. That is, the base-termination अक is weakened in the feminine to इक. It has been already stated in Essay IV, that the base अक may be modified not only to इक, but also to उक. A few instances of the latter modification occur already in Prákrit, as regards the masculine and neuter;\* but as regards the feminine, it is both in Sanskrit and the literary Prákrit almost an exclusive rule to admit only the modification into इक. But in Gaurian, the modification into उक is not uncommon, and we may conclude from this fact that it was probably a modification peculiar to the vulgar or colloquial Prákrit (as opposed to the more artificial scenic Prákrit). For we must refer all Gaurian feminine nouns in ऊ to this base in उक. Their termination ऊ is the *proper Gaurian* modification of the Prákrit उआ or Skr. उका, exactly as Gaurian termination ई is the modification or corruption of the Prákrit termination इआ, Skr. इका. For the Prákrit termination उआ may become in Gaurian either, by inserting the connecting vowel व, उवा; or, by making *sandhi*, it may become in the first instance उअ, and finally ऊ, the present form. Feminine nouns, terminating with the first of the two forms उवा, are, as we shall see later on, very common in Ganwári Hindí, e. g. जोड़वा *wife* besides जोड़; etc. The second of the two forms ऊ occurs, as the termination of many feminine nouns, in Low and High Hindí, and in all other Gaurian languages; e. g., *sand* is in Gaurian बालू, in Sanskrit it is बालुका, in Prákrit बालुआ; the Gaurian reduces the final आ of the latter to अ, and then contracts (by *sandhi*)† the preceding उ with the final अ to ऊ; thus giving us बालू the present Gaurian form. The process is in every respect like that by which the feminine termination ई is formed by the Gaurian (see above, p. 26). Again *leech* जलू; in Sanskrit it is जलोका; in Prákrit जलुआ, which changes in Gaurian through the intermediate form जलुअ to जलू. Again *bear* भालू, in Hindí masc.; but in Maráthí also feminine (see Manual, p. 36. e.); in Sanskrit it is भल्ल or, with addition of the affix क, भल्लक or भल्लक, and in the low form भल्लुक or भल्लुक; all these forms occur; the fem. of them would be भल्लिका or भल्लिका; the latter would be in Prákrit भल्लुआ, in the intermediate form

e. g. ठाकुरीण feminine of ठाकूर not ठाकुरीण; परिटीण feminine of परीट; अतितीण feminine of आतीत; गरुड़ीण feminine of गरुड़; राजपुतीण feminine of राजपूत, etc. See Dadoba Pandurang's Mar. Grammar, pp. 36, 37. The reason, no doubt, is that the antepenultimate is not an originally long vowel, but only a Gaurian formation.

\* See note 5, p. 105, in the 2nd Essay; Journal Asiatic Society, Bengal, Vol. XLII, Part I, 1873.

† The *sandhi* of उ + अ to ऊ may also be explained, like that of इ + अ to ई, by the lengthening of उ to ऊ as a compensation for the shortening and quiescence of final अ.



भङ्गुञ्च; and thus becomes in Maráthí भालू. Again, *palate* is तालू or टालू, masc. in Hindi, but fem. in Maráthí. In Sanskrit it is तालु which is neuter; but there is a bye-form made by the affix क and this is also feminine, viz. तालुका; in Prákrit it becomes तालुञ्चा, and in Gaurian, through the intermediate form तालुञ्च it becomes तालू or टालू. Again *chalk* is Sanskrit खटिका, in Prákrit it is खडिञ्चा, but also खडुञ्चा; for both forms occur as the bases of Gaurian formation. While the Hindí takes the form खडिञ्चा, and from it derives its form खड़ी, the Maráthí takes the form खडुञ्चा and from it derives the form खडू.

From what has been said regarding the origin of the feminine nouns in ई and ऊ, it follows that these terminations are *purely Gaurian* formations. With this agrees the fact that all feminine nouns in ई and ऊ belong to the *proper Gaurian* element in all Gaurian languages, in other words, do not admit of an oblique form. Only the Maráthí presents a very few exceptional cases of feminine nouns in ऊ, which have an *oblique form* in वे. They are the following thirteen nouns, (see *Manual*, p. 36), अऊ *woman*, ऊ *louse*, जलू, *leech*, जाऊ *sister-in-law*, टालू *palate*, तालू *forehead*, दारू *spirits*, पिस्तू *flea*, पेलू *coil of rope*, भालू *bear*, बालू *sand*, सासू *mother-in-law*, सू *needle*. The probable origin of the final ए of the *oblique form* of feminine nouns, I have already explained in Essay IV. Assuming that explanation to be correct, the *oblique form* in वे of those exceptional feminine nouns in ऊ easily explains itself from the Prákrit. E. g., to बालू *sand* corresponds in Sanskrit बालुका, in Prákrit बालुञ्चा. Gen. of बालुका is बालुकायाः, in Prákrit बालुञ्चाए. The latter form would change successively to बालुञ्चए, next to बालुए, finally to बाल्वे, which is the present form. Again, जलू *leech* is in Skr. जलूका, Prákrit जलूञ्चा; the Gen. is Skr. जलूकायाः, in Prákrit जलूञ्चाए, and this would change successively to जलूञ्चए, next to जलूए, and finally to जल्वे which is the present Maráthí *oblique form* of the word.

On the other hand, as regards feminine nouns in इया and उवा, this termination has much more the character of a Prákrit formation; still in the Hindí-class Gaurian languages which, as has been shown in Essay III, possesses only a very small number of *Prákritic* nouns, (viz., the masculine nouns in आ), all the feminine nouns in इया or उवा belong to the *proper Gaurian* element, and do not admit of an *oblique form*. As they have retained their *direct form* their Prákritic character almost entirely, (the Gaurian having added merely the euphonic connecting consonants य, व), there can be no doubt that they would have an *oblique form* in ए in Maráthí. In Hindí, as I have just remarked, they are very common. In the Ganwári (or Low Hindí) especially, they may be heard as bye-forms of any feminine nouns in ई or ऊ, and there they are very frequently used; they are always employed when the thing expressed by the noun, is referred to as something *known* and *determined* (their use being analogous to that of the

articled noun) ; they are also employed to express contempt, or affection, or diminution.\*

For this latter purpose only (with a very few exceptions enumerated above, as कुत्तिया *bitch*, वुद्धिया *old woman*, etc.), they are used in High-Hindí, where, therefore, their employment is very rare. E. g., जोरुवा, the bye-form of जोरु *wife*, is used in the Ganwári in the place of जोरु, but otherwise, if used at all it expresses a *contemptible* wife? So in High Hindí, लाठी means a *large stick*, a *pole* ; but लठिया a *small stick*, and so forth. In erotic poetry, as may be expected, these feminine forms are very common ; e. g., in the following verse of Akhtar,

मान फेर लिया करके बतियाँ ॥  
अव काहे न लगावत रे छतियाँ ॥  
गई तेरे फिराक मेँ नौँद अड़ियाँ  
कहो कैसे कटेँ तुम बिन रतियाँ

Here छतियाँ, रतियाँ बतियाँ, are the diminutives (in the plural) respectively of the feminine nouns बात *word* (Prákrit बत्ता or बत्तिया), छाती *breast* (Prákrit छत्ता or छत्तिया) ; रात *night* (Prákrit रत्ती or रत्तिया).

I proceed to the examination of the inflexional base of the masculine nouns. The *direct form* of the inflexional base of masculine nouns in अ, like that of the feminine and neuter nouns, may end in a twofold wise ; viz. either in अ, as दूध *milk*, घाम *heat*, etc., or in ओ, as कियो *done*, घोड़ा, *horse*, etc. In High Hindi, Maráthí, Panjábí, and Bangá lí, the termination ओ

\* Of these three meanings that of *diminution* is no doubt the original one, as it easily explains the other two. For general experience shows that in all languages, nouns are used in preference, in their diminutive form, to express affection or contempt. Moreover, it may be observed that in the speech of the uneducated, the diminutives are frequently used *without any particular meaning attached to the diminutive form of the word*. If with this fact be put together the further fact, that in Sanskrit diminutives (expressive of affection) are formed by means of the affix क, and that Prákrit, the source of the modern vernaculars, is the speech of the uneducated, the frequent, apparently meaningless, use of words formed with the affix क in Prákrit, and the extensive use of nouns in ओ or आ, (औ) in Gaurian finds a natural solution, at the same time that the theory of the derivation of the Gaurian nominal termination ओ from the Prákrit termination अओ and the Skr. termination अक receives a strong confirmation. As examples of the affix क being used in Skr. to form diminutives of endearment, I may quote the following from the Uttara Ráma Charitra,

देव त्वर्यतां । सभावयतु देव्याः पुत्रकं देवः, i. e.  
king haste thee, deliver the queen's pet.  
or देव मोदस्व विजयिना देव्याः पुत्रकेण, i. e.  
king rejoice over the victory of the queen's pet.

Here पुत्रक is used with reference to an elephant, and alternates with the other word of endearment वत्स which is also applied to the elephant occasionally. See Uttara Ráma Charitra Act III, pp. 96, 97. See also Bopp, Krit. Gramm der Skr. Sprache, p. 327 (under अक and क), 2nd Ed. In the 4th ed., the reference to diminutives has apparently been withdrawn.

appears slightly modified as आ. In the Braj Bháshá it is औ, which is not a mere modification of आ, but as I think (see below p. 37) rather a co-ordinate formation to ओ. I have already noticed in Essay IV. that Sanskrit masculine nouns with a base in अक appear in Gaurian invariably with the termination ओ (or आ), as Skr. घोटकः, Pr. घोड़ओ, Gaurian घोड़ा or घोड़ा or घोड़ा, etc., while Sanskrit nouns with a base merely in अ, appear in Gaurian now as terminating in अ, now in ओ (आ or ओ). And remembering that in Prákrit any base in अ may, without change of meaning, add the affix क, and thus end in अक, we may conclude, that if a Sanskrit masculine noun with a base in अ ends in Gaurian in ओ, it must have previously assumed in Prákrit the base-form ending in अक; while if it ends in Gaurian in अ, it must have previously remained unchanged in Prákrit; e. g., Skr. युगल *pair* with a base युगल (*i. e.* in अ) may assume in Prákrit the simultaneous forms जुअलो or जुअलओ (lit. युगलकः *i. e.* with affix क); the former becomes in Gaurian जोड़, the latter जोड़े (or जोड़े). Again, Sanskrit बीज *seed* may be in Prákrit both बीजं, or बीजअं, (बीजअं); the former gives us the Gaurian बीज, the latter the Gaurian बीजा or विद्या. There is, perhaps, not a single Gaurian masculine noun in आ (that is, of course, only among those derived through the Prákrit), which does not also occur (at least in Hindí) in the other form ending in आ or ओ or औ. The latter forms very often are only Low Hindí, but in not a few instances both forms are used in High Hindí too; e. g. भरोस and भरोसा *trust*, भाँड़ and भाँड़ा *earthen pot*, भार and भारा *load*, जोड़ and जोड़ा *pair*, पढ़ and पढ़ा *titled deed*, etc., etc. On the other hand, in some cases the form in अ is confined to the Low Hindí and that in आ chiefly to the High Hindí, as notably in the part. pres.; e. g., कहता *saying* is High Hindí, but कहत Low Hindí; High Hindí लगता *belonging*, Low Hindí लगत; High Hindí आता *coming*, Low Hindí आवत, etc. So also, as regards the adjectives, the High Hindí generally uses the ampler form in आ; but Low Hindí generally also the shorter form in अ; as Low Hindí बड़ *great*, ऊँच *high*, High Hindí बड़ा, ऊँचा; but सच्च and सच्चा both in High Hindí, (Low Hindí साच or साँच) etc.

That the *direct form* in ओ, or आ, or औ, of the inflexional base of Gaurian masculine nouns is derived from the Prákrit nom. sing. of a base in अक, follows also as a result from our previous inquiry into the nature of the direct form of feminine and neuter nouns. For if the feminine termination in ई and the neuter termination in एँ or औँ or ऊँ of adjectives and of nouns generally, is a modification of the Prákrit termination (resp.) इआ and अअं (or इअं), it follows of necessity that the masculine terminations आ, आ, औ, corresponding to those feminine and neuter terminations, must also be derived from a Prákrit termination अओ (= अकः), e. g., *high* is in Maráthí ऊँचा, ऊँची, ऊँचे, in Hindí ऊँचा (masculine and neuter), ऊँची (feminine). It is evident that if the Mar. and Hindí feminine ऊँची, is a

modification of the Prákrit उच्चओ, and the Mar. neuter ऊँचे° of the Prákrit उच्चञं (उच्चयं); the Maráthí and Hindí masculine ऊँचा must be a modification of the Prákrit उच्चओ. For this is the only Prákrit form, which would yield us a Prákrit feminine उच्चिया and a neuter उच्चञं.

This conclusion is confirmed by the fact, that Gaurian masculine bases in ओ or औ, or आ, and neuter bases एँ, आँ, ऊँ, etc., have an identical *oblique form*; viz., ending in या in Maráthí, in ए in Hindí, Bangálí, Sindhí, and in आ in Gujarátí, Marwárí, Naipálí. For as the *oblique form* is identical with the Prákrit organic genitive, and as masculine and neuter bases of identical final sound have identical genitives, it follows that Gaurian masculine bases in आ, etc., and neuter bases in एँ, etc., must have the same *oblique form*, if they are derived both from an identical Prákrit base. Now they have an identical *oblique form*, hence they must be derived from an identical base. As regards the neuters in एँ, etc., it has been shown that their (Prákrit) base must be one in अञ (= अक); hence the base of masculine nouns in आ, etc., must also be one terminating in अञ (= अक). E. g., ऊँचा (masculine) and ऊँचे° (neuter) have both the *oblique form* उँचा; the latter represents the Prákrit form उच्चअस्म which is the genitive singular of both उच्चओ (masculine) and उच्चञं (neuter). As उच्चञं is the original of ऊँचे°, it only remains that उच्चओ must be the original of ऊँचा.

The termination ओ is not the only modification of the Prákrit termination अओ. As a rule, when Prákrit has a hiatus, as in the case of अओ, Gaurian either inserts the semivowel य् or व्, or makes *sandhí*. In Hindí both alternatives occur; but the insertion of a semivowel is confined to Low Hindí and old Hindí, while the High Hindí knows only the *sandhí* form. Probably in other Gaurian languages, the forms with inserted semivowels may also be found. In Low Hindí, forms of both kinds occur; such as insert the semivowel व् and such as insert the semivowel य्. The former, as far as I know, occur only in Ganwárí, and, probably, in all Low Hindí dialects of its class. But there they are very common; of every masculine noun in अ or आ a bye-form in अवा may be formed. E. g., we may say in Ganwárí घाम or घामवा *heat*, घोड़ा or घोड़वा *horse*, and so forth. The two forms घामवा and घोड़वा are *formally* identical; simply because they are both derived from a *formally* identical Prákrit base; viz. Sanskrit घर्मः becomes in Prákrit घामो or घामओ, and these become in Gaurian घाम and घामवा resp.; Sanskrit घोटकः becomes in Prákrit घोड़ओ, and this becomes in Gaurian either by *sandhí* घोड़ा, or, by insertions of व्, घोड़वा. The Prákrit words घामओ and घोड़ओ have a *formally* identical base; viz. घर्मक and घोटक, formed by the affix क; hence they are also formally identical in Gaurian घामवा and घोड़वा. These ampler bye-forms generally convey the sense of *definiteness or contempt*; and in erotic poetry also of affection; as in the following Baiswárí verses of Akhtar:

अइ लोँ मैँ तोरे मंडरवा ॥  
 रहँस रहँस गले लागूँ पहरवा ॥  
 इतनी अर्ज मेरी मानो जी अखतर ॥  
 सास ननद की मैँ चोरी पहरवा ॥

Or

माई री कहिँ कगवा बाले ॥  
 राजा की अटरिया ॥ कगवा बाले ॥  
 जियरा डाले रे ॥

Here मंडरवा is the bye-form of मंडर *hut*, (Prákrit मंडलं or मंडलञ्च); पहरवा bye-form of पहर *hour*, (Pr. पहरो, or पहरओ, Sk. प्रहरः or प्रहरकः); कगवा bye-form of काग *crow* (Pr. कागो or कागओ). It has been already remarked in treating of the feminine nouns in इया, that the final Prákrit long आ is protected by the inserted semivowel य्. Another instance of this fact we observe here in the case of these Gaṇwári masculine nouns in अवा, where the final आ (for the Prákrit ओ) has evidently been also preserved through the insertion of the semivowel व. We shall have some more occasions to observe this effect of the insertion of the semivowels य् or व्, and to note the fact that an inserted य् or व् may protect a final Prákritic long vowel, or diphthong, against the operation of the Gaurian law of *reduction*. It does not do so necessarily. Strictly the law is this: when the semivowel is inserted before the Prákrit final long vowel or diphthong, two alternative Gaurian forms are the result; one in which the final long vowel is preserved, and another in which it is reduced according to the ordinary Gaurian laws. Thus, if in the Prákrit form घोड़ओ the semivowel व् is inserted, we get the two Low Hindí forms घोड़वा or घोड़व. In the form घोड़व, according to a further Gaurian Law, the final अ becomes quiescent, and the result of this change is the vocalisation of व to उ, which उ next combines (by *sandhi*) with the preceding अ to औ; hence घोड़व becomes घोड़ा. Now these nominal forms in औ are in Low Hindí well known and regular alternatives of the other forms in अवा. They may be formed of any noun whatsoever; e. g. राम *Rám*, bye-forms रमवा or रमौ; घर *house*, bye-forms घरवा or घरौ, etc. They must not be confounded with the common Braj Bháshá forms in औ, from which they can easily be distinguished, because the Low Hindí bye-forms in आ are *always* accented on the ultimate, while the Braj Bháshá main-forms in औ are *never* accented on the ultimate, but on the penultimate or antepenultimate; (2), because the Low Hindí forms in आ *always* shorten a long vowel in the penultimate syllable, while the Braj Bháshá forms *never* do so; (3), because the Low Hindí form corresponding to the Braj Bháshá main-form *always* ends in आ (or अ); e. g., Braj Bháshá main-form घोड़ा *ghórau*, Gaṇwári main-form घोड़ा *ghóra*; but bye-form घोड़ा *ghóraú*. It is mark-worthy that the changes of the forms in अवा and आ are clearly connected with the accent (that is not the Prákrit accent, but the Hindí

accent, or the stress which is laid on a particular syllable in pronouncing a Hindí word; what in prosody is called the *ictus*). The forms in अवा namely are accented on the ante-penultimate; thus रमवा is pronounced with the airesis or ictus on the first ă and *thesis* on the last ā, but the forms in आ are accented on the ultimate, thus रमौ is pronounced rāmaú. The fact is that when the final आ of रमवा is reduced, the accent is thrown forward on to the penultimate, that is, रमव is pronounced rāmáva, and if the final ă be quiescent, the form becomes naturally रमौ ramaú, as any one can convince himself by actual experiment.

Instances of the other kind of masculine form, which inserts not the semivowel व्, but य्, into the Prákrit termination अओ (instead of contracting it by *sandhí* into ओ) occur in the Braj Bhásha class of Low Hindí and in Maráthí. All the phenomena, which have been noticed in connection with the bye-form in अवा and आ, occur also in the case of these bye-forms in अया; thus, e. g., the Prákrit forms रामओ, with inserted य्, will give the Gaurian form रमया, with the accent on the ante-penultimate (*i. e.*, *airesis* on the first ă, and *thesis* on the last ā), if final आ be retained. But there is an alternative form, in which the final आ is reduced to अ, thus रमय;\* here the accent falls on the penultimate ă, and the final अ becoming quiescent, the word becomes रमै ramaí, with the accent on the ultimate ऐ. Both these double forms in अया and ऐ exist in Gaurian. But while the double forms in अवा and आ are both found in the Gaurian Low-Hindí, I believe it is only the form in ऐ which is found in the Braj Hindí, and on the other hand the form in अया appears to be confined to Maráthí. The same name, e. g., which in Maráthí is रमया (or रम्या as it is customary to write), is in (the Braj) Hindí रमै; again Maráthí कन्हया is in Hindí कन्है (Prákrit कण्हओ, Sanskrit कण्णकः). I believe it is the custom in Maráthí, to suppress, in writing such word-forms, the initial अ of the affix अया and join the य् on to the final consonant of the base; thus राम्य for रामया, बाल्या for बालया, etc. This is merely a peculiarity of writing, which, in this case, is accommodated to the pronunciation; just as in Hindí some people write जान्ना for जानता, etc. In all Gaurian languages a short अ between two accented syllables (one *airesis*, the other *thesis*) is *quiescent*; and of course two different systems of writing may be followed, either the writing may be accommodated to the present pronunciation (as in Maráthí in this case), or to the etymology of the word. Perhaps it would be more consistent and more scientific to generally agree to follow the former method. There need be no fear of any obscuration thereby of the etymology of the word. But at all events uniformity should be observed; not some classes of words

\* In all these bye-forms the Maráthí retains the Prákrit ante-penultimate vowel unchanged, whereas in Hindí it is always shortened.

written by one method and others by another.\* In Hindí (that is, modern Hindí), as I have already said, the bye-forms which insert the semivowel य्, appear always as ending in ऐ; as रमै, कन्है, etc. But in the oldest Hindí of the bard Chand-Bardái, the intermediate and transitional form in अय (between अया and ऐ) is the only one which is met with, side by side with the neuter form in अयं, of which examples have been given in Essay IV. Exactly as there are neuters, like नमयं, अग्यानयं, in Chand, so has he also masculine nouns like लोहय *iron* (for High Hindí लोहा), क्रमय *series* (for High Hindí क्रम); as in the following verses—

\* If a short अ standing between two accented syllables, is followed by an inserted euphonic semivowel व्, then it does not become altogether quiescent, but merely becomes attenuated to the indistinct neutral vowel, out of which all distinct vowels are supposed to have arisen and which is found in all modern languages, and, e. g., in English is generally written *u*; thus while Maráṭhí रामया or Braj रमया is pronounced *Rámyá* or *Ramyá*, the Gaṅwáří रमवा is pronounced *Ram'vá* or *Ramvá*. The observation of this rule, has led me to modify my opinion on the origin of the Maráṭhí Gen. Sing. in या and Hindí in ए, which I discussed in pp. 87 to 94 of Essay IV (J. A. S. vol. XLII, Part I, 1873.). I stated there that the original of those endings might be either इया or अया; and though the latter derivation appeared to be the more natural, I preferred the other, because it seemed to have more evidence in its favour. But the phonetic rule now noticed removes one of the chief difficulties in the way of अया being the original. And I would, therefore, now derive both the Maráṭhí gen. in या and the Hindí gen. in ए from an original form in अया. Thus the Prákrit gen. of सोल्लुअं would be सोनआह and in the original Gaurian सोनया (for सोनयाह), pronounced *sónayà*, (*i. e. airesis* on o, *thesis* on final à); here according to rule the medial अ becomes *quiescent*, *i. e.*, the word is pronounced *sónyà* (सोन्या), which is Maráṭhí; next *yá* changes to ए, and thus we obtain the Hindí form *sone* (सोने). Now according to the Maráṭhí custom (as noticed in the text) the quiescent अ is, in this case, invariably suppressed in writing; Mar. writes सोन्या; but just as राम्या is a contraction of रामया, so सोन्या is a contraction of सोनया. On the other hand the fact that the Maráṭhí gen. in वा may be spelled either as वा or as अवा, is also explained by the present rule. For before the semivowel व् the medial अ becomes merely *neutral* or indistinct, and therefore some will write it, others will omit it, according as it is more or less indistinctly pronounced by them. I may add here, another piece of evidence. A learned Maráṭhí (the Rev. Paṇḍit Nehemiah Goreh) writes to me: “If the name राम (or any name) belongs to a respectable man, then it is pronounced, as if it had no final vowel. But if it belongs to an inferior person, such as a boy or a servant, etc., then it is pronounced रामा or राम्या. In names of females, if the word ends in आ, then in diminutive forms the आ is changed with ई; as दुर्गा into दुर्गी.” Observe that all three forms are identical, diminutives or depreciatives; and derived from Prákrit bases formed with the affix क्, which also may have that meaning; now these Maráṭhí forms in आ and ई correspond to the *ordinary* Hindí forms in आ and ई; and, hence, the latter are also derived from Prákrit bases formed with the affix क्. These Hindí words, no doubt, have no diminutive meaning; but so have also those Prákrit bases generally no diminutive meaning.

साठि अंगुर लोहय किञ्चिय ।  
सुकर सेसनागन सिर मिञ्चिय ॥ III, 66.

Again क्रमय समय विपरीत भय ।  
उपश्रं अंतर षेद ॥ III, 52.

Again अँकार् आदि प्रनम्य नम्य गुरुयं वानीय वंदे पयं ।  
सिष्टं धारनधारयं वसुमती लक्ष्मीस चरनाश्रयं ॥ I, I.

.Or कोकिल भंकार अंव बन करयं ॥  
बर बंवर विरषं ।  
कपोतयं नैव कलयन्ति ॥ I, 18.

The two last verses contain the examples धारनधारयं (for High-Hindí धारनहारा), and कपोतयं (for High Hindí कपोत, plural.)\* The discussion of the oblique form of these masculine nouns in अवा and अया I shall defer, till after we have passed in review all Gaurian masculine nouns, the final of which is formed by inserting a semivowel before the Prákrit termination ओ.

It has been stated that the more usual way of treating the Prákrit masculine termination अत्रा is not to insert the semivowel य or व, but to contract the words. This contraction (or sandhí) is made in a two-fold manner: either the vowel अ is dropped and thus the termination अत्रो reduced to ओ, or the vowel अ is retained and thus अत्रो contracted to औ. The latter method is peculiar to the Braj Bháshá; the former is common to the other Low-Hindí dialects of that class. In High-Hindí both these harsh vowels (or diphthongs) are modified to the more agreeable long vowel आ; e. g., gone is in Braj Bháshá गयौ, in Low-Hindí गयो, in High-Hindí गया, for Prákrit गअत्रो, Sanskrit गतकः; again Sanskrit कथितः or amplified कथितकः said becomes in Prákrit कहिअत्रो, and in the Braj Bháshá कह्यौ, in Low-Hindí कह्यो, in High-Hindí कहा; or Sanskrit उच्चकः high becomes in Prákrit उच्चओ, in Braj Bháshá उँचौ, in Low Hindí उँचो, in High Hindí उँचा. This seems to me a truer and simpler explanation of the Braj Bháshá termination औ than that of taking it as a mere provincial broader pronun-

\* The final *anuswára* in these two instances indicates, I believe, the plural; just as in Maráthí the addition of a final *anunásiká* is indicative of the plural; e. g. घराचा of a house, but घराँचा of houses. If the semivowel य् be not inserted, but sandhi made, we should have कपोतअं, contracted कपोतां, a form which also frequently occurs in the old Hindí of Chand, and is still the usual form in Marwáí; and which in the modern Hindí is modified to कपोतेँ. The final nasal of these plural forms is merely a deterioration of an original final न् which is still preserved in the modern Low Hindí dialects; e. g.,

इन कही सब बनवसियन मिल मोहि तुम पै पठायौ है ॥ Rájaníti, p. 30.

and occurs frequently in the old Hindí of Chand, beside the plural forms in अयं and अं; e. g.,

सम ब्रह्मरूप या सबद कजं ।  
क्यों उचिय कवियन कहै ॥ I, 7.

i. e. "why should poets call it a réchauffé."



ciation of the common Low Hindí termination ओ. For the Prákrit termination अओ of which both औ and ओ are modifications, contracts, as any one can test himself, if quickly pronounced, to औ, and not immediately to ओ; and if it is necessary to consider either ओ or औ as a modification of the other, and not both as direct modifications of अओ, it appears to me the form औ must be considered as the more original of the two, as the immediate modification of the Prákrit अओ, and ओ, as a modification of औ.

In some Gaurian nouns the Gaurian termination ओ, the contraction of the Prákrit termination अओ, is further reduced to the simple vowel ऊ; as in तडू *pony*, वटसरू *traveller*, भडू *rice*, यात्रकरू *traveller*, and others. This is apparent from the fact that in Maráthí these nouns have an *oblique form* nouns in आ which is identical with the *oblique form* of masc. nouns in ओ or आ in Gujarátí, Naipálí, Marwárí, as will be shown below. It is also proved by the fact, that some of these masc. nouns in ऊ are also used, in Maráthí, as neuter nouns in ऊँ, as तडूँ neuter or तडू masculine; and it has been shown in Essay IV that the neuter nouns in ऊ which have, in Maráthí, an *oblique form* in आ, are derived from a Prákrit original in अचं (= अकं); hence it follows that their corresponding masculine forms must be derived from a Prákrit original in अओ. E. g., assuming that वाटसरू stands for an original Gaurian वाटसरो or वाटसरा, and this for the Prákrit वाटसरओ, what follows? The gen. of वाटसरओ would be वाटसरअस्स or वाटसरआस or वाटसरआह; the latter, according to Gaurian rule of sandhi, would contract to वाटसरा (originally वाटसराह), which is actually the *oblique form* of वाटसरू. Hence we may argue backwards that वाटसरू is a contraction of वाटसरओ. Similarly, Prákrit मडूओ (Sanskrit मडुकः of मडु) a *title of brahmans*, has genitive मडूअस्स, or मडूआस or मडूआह; contracted in Gaurian मडू (originally मडूह), which is the *oblique form* of मडू (see Dadoba's Mar. Grammar, §. 223); it follows that मडू is a contraction of मडूओ.\* There are a few other nouns of this class (*viz.* ending in ऊ, which ऊ is a contraction of the Prákrit termination अओ), which have an *oblique form* in वा or अवा. This is to be explained thus: that instead of contracting the Prákrit genitive termination अआह by sandhi, the euphonic semivowel व् has been inserted. E. g., Sanskrit श्यालः or amplified श्यालकः *brother-in-law*; Prákrit सालओ; Gaurian first सालो or साला (Hindí), next (reduced) सालू (Hindí) or साडू (Mar.). The gen. of the Prák. is सालअस्स or सालआस or सालआह; the latter becomes in Gaurian, by inserting euphonic व्, साडवा (originally सालवाह) or साड्वा, which is actually the *oblique form* of the Maráthí word साडू, and thus proves the identification of साडू with the Prákrit सालओ. Again, साँकू *bridge* (for original Gaurian साँको or साँका) is a contraction of the Prákrit संकँओ or संकमो, Skr. सङ्गमः; the gen. of the Prák.

\* The Mar. मडू is a diminutive term of contempt; just as the Skr. मडुकः

is संकँअस्स or संकँआस or संकँआह; the latter becomes in Gaurian संकवा\* or संका (originally संकवाह), which is the present *oblique form* of संक. As noticed already, the medial अ before the व् has a neutral sound, and hence the spelling varies; sometimes it is written, sometimes it is suppressed. As will be shown afterwards, Maráthí possesses also some other masculine nouns in ऊ which have an *oblique form* in वा, which, however, are derived from Prákrit originals in उओ (= उको); and thus they differ from the masculine nouns of which we are treating here, whose *oblique form* ends in आ, and which are derived from Prákrit originals in अओ. There is a further class of Maráthí masculine nouns in ऊ which have no *oblique form* at all. Now since the reduction of the Gaurian termination ओ (for Prákrit अओ) to ऊ is an *altogether Gaurian one*, while the contraction of the Prákrit termination उओ to ऊ is partly Prákritic,† I think, we may conclude that all Maráthí masculine nouns in ऊ, which do not admit an oblique form, are derived from Prákrit nouns in अओ (or original Gaurian nouns in ओ), and not from Prákrit nouns in उओ.‡

The oblique form of the Gaurian nouns in आ (ओ or औ) ends either in आ or in या or in ए. The termination आ of the *oblique form* is common to the Gujarátí, Naipálí, and among Low-Hindí dialects, to the Ganwárá and Marwárá. The termination या is peculiar to Maráthí; and the termination ए to Sindhí, Panjábí, High-Hindí, and most Low-Hindí dialects of the Braj Bháshá class. E. g., घोड़ा or घोड़े horse has in Gujarátí घोड़ा नो, in Mar. घोड़ा चा, in Hindí घोड़े का. The origin of these *oblique forms* has been fully discussed in Essay IV. Whatever has been said about the neuter *oblique forms* in आ, या and ए, applies of course, equally to the masculine *oblique forms*; viz., that they are derived from the Prákrit genitive of a base in अक, ending in अअस्स; so, however, that the *oblique form* in आ is derived from the Prákrit genitive termination अअस्स by means of *sandhi* and the *oblique forms* in या and ए (the latter being a mere modification of the former) by means of the insertion of the euphonic semivowel य्. (See note on page 56.) I have, however, to add as a further argument, which escaped my attention there, in support of the theory that the High Hindí termination ए is merely a phonetic modification of the Maráthí termination या, the fact, that in Maráthí itself adjectives have a two-fold form of the

\* In this case the व् of the Gaurian form might also be merely a phonetic modification of the म् in the Prákrit संकसाह; just as Gaurian कुवार prince for Prákrit कुमारो.

† There are a few isolated traces of the contraction of the termination उओ to ऊ, in Prákrit already; as पवासू for पवासुओ; सव्वसू for सव्वसुओ; see note 5 to Essay IV, p. 105.

‡ Such *proper Gaurian* (not Prákritic) nouns in ऊ are more common in poetry; e. g., हितू (for हितओ) friend, in Chand's verse:

हम देत सीष तुहि हितू होइ ॥ XXVIII, 63.

termination of the *oblique form*, viz. in या and in ए; e. g., *to a good boy* is चाँगल्या or चाँगले मुगल्या ला (See *Manual* § 75, 3. p. 39.) It will be sufficient here, merely to illustrate the theory by a few examples. Sanskrit घोटकः has the genitive घोटकस्य; Prákrit घोडअस्स or घोडअस or घोडआह; in Gaurian the latter form is either contracted by *Sandhi* into घोडा (originally घोडाह), which is the *oblique form* in Gujarátí, Naipálí, Marwáří; or by inserting य् it becomes घोडया (originally घोडयाह) or, as spelled in Maráthí (on account of the quiescence of the medial अ) घोड्या (originally घोड्याह); and this, finally, contracts into घोड़े, the *oblique form* of the word in Hindí. Again Sanskrit वाटसरः or amplified वाटसरकः *traveller* is in Prákrit वाटसरओ, and in Gaurian contracted वाटसरु. The genitive of the Prákrit base is वाटसरअस्स or वाटसरअस or वाटसरआह. The last form contracts by *sandhi* to वाटसरा (originally वाटसराह), which is the present Maráthí *oblique form* of the word. Again, Sanskrit कृतः or amplified कृतकः *done* is in Prákrit किदओ or किअओ or केलओ; in Gaurian (with inserted euphonic य्) कियौ (Braj Bháshá), कियो (Marwáří), किया (High Hindí), केला (Maráthí). The genitive of the Prákrit base is (किअअस्स or किअअस or) किअआह or केलआह; in Gaurian either 1., the euphonic य् is inserted, thus किअया (originally किअयाह) or केलया (originally केलयाह); the latter is the present Maráthí *oblique form* (with the peculiar Maráthí spelling) केल्या; the former contracts the termination अया to ए, thus किए, which is the present Hindí *oblique form* (generally with the euphonic य्) किये; or 2., Gaurian makes *sandhi* of the Prákrit form किअआह; thus किआ (originally किआह), which is the present Marwáří *oblique form* (with euphonic य्) किया.

It is peculiar to Panjábí, that it possesses a number of masc. nouns of the category, now under consideration, which end in आँ, instead of आ, as in all other Gaurian dialects. Similarly, the *oblique forms* of these Panjábí nouns end in एँ instead of ए, the termination common to all the Gaurian languages; e. g., *shopkeeper* is in Panjábí बाणीआँ, while in Hindí it is बनिया or बनिया.\* The *oblique form* in Panjábí is बाणीएँ, in Hindi बनिये. The Panjábí shows this final *anunásiká* occasionally also, in other kinds of nouns, both masc. and fem.; e. g., माँउ or माँऊ *mother*, गाँई *cow*, काँउ *crow*. This *anunásiká* is, no doubt, identical in nature with the *anunásiká* which we have seen is found in the termination of the *oblique form* of Gujarátí neuter nouns in उँ. It may either be a mere provincialism and inorganic addition, or, as suggested in a note appended to Essay IV, it may be a sort of compensation for the elision of a consonant; e. g., in बाणीआँ for the elision of क contained in the original बाणिजको; in माँऊ or माँज either for the consonant

\* In Maráthí बाणी; the difference is this: the Hindí and Panjábí are derived from the Skr. बाणिजकः, Prák. बाणिअओ; contracted to बाणीआ or बाणिया; but the Maráthí form is derived from the Skr. बाणिजः, Pr. बाणिओ, contracted into बाणी; see below page 42, 5.

त् or क् of the original माटका (see below page 42, 4.); in गाईँ, of the consonant क् of the original गाविका; in काँ of the consonant क् in the original काकः, though in the latter word perhaps the anunásiká might be a substitute for the nasal ण् of the noun काण, which also means *crow*.

In Essay IV, it has been stated that the termination अक of bases formed with the affix क्, is sometimes modified into इक, and sometimes to उक, and it has been shown how by these means some Maráthí neuter nouns in ईँ and ऊँ arose. By an exactly analogous process of base-modification, masculine nouns in ईँ and ऊँ seem to have arisen. The principle which I shall attempt to illustrate is, that the Gaurian termination ईँ of masc. nouns is derived from the Prákrit termination इओ; and the Gaurian termination ऊँ of masc. nouns from the Prákrit termination उओ. But both Prákrit terminations इओ and उओ may arise in various ways: 1. The termination अक (*i. e.* अ + क) of a base may be modified to इक or उक, whence the nom. sing. would be in Skr. इकः or उकः, in Prák. इओ or उओ; thus: Skr. प्रतिवासक (amplified from प्रतिवास) becomes प्रतिवासिक; nom. sing. प्रतिवासिकः; Pr. पड़वासिओ; Gaur. पड़ोसी (Hindí.)\* Again, Skr. पिञ्जाकारक becomes पिञ्जाकारिक; nom. sg. Skr. पिञ्जाकारिकः, Pr. पिञ्जाआरिओ or पिंजारिओ; Gaur. पिंजारी Mar.† Again Skr. प्रहारक *watchman*; nom. sg. प्रहारकः, Pr. पहारओ Gaur. पहरा, (Hindí) or पहारा (Mar.); but the base becomes also प्रहारिक, nom. sg. प्रहारिकः, Pr. पहारिओ; Gaur. (Low Hindí) पहरी (or पहरिया); moreover the base becomes also प्रहारक; nom. प्रहारकः, Pr. पहारओ, Gaur. (Hindí) पहरू (or पहरूवा or पहरूआ). Again, स्नापक *barber* (Skr. नापित); nom. sg. स्नापकः, Pr. एहावओ, Gaur. (Hindí) न्हावा; the base becomes also स्नापिक, nom. sg. स्नापिकः, Prák. एहाविओ or नाविओ (see Subhá Chandra III, 50. Hema Chandra I, 230.) or नाइओ; Gaur. (Mar.) न्हावी, or (Hindí) नाई; the base becomes moreover स्नापुक, nom. sg. स्नापुकः, Prák. एहावुओ or नावुओ or नाउओ; Gaur. (Mar.) न्हाऊ, or (Hindí) नाऊ.‡ Compare Skr. लडुकः *a kind of sweetmeat*, in Prák. लडुआ, which is in Gaurian (Hindí) लडू or (Mar.) लाडू.

2. The base may be one formed by the affixes इक or उक (which, however, are probably mere modifications of the affix अक, so that the examples

\* See Hema Chandra I, 26, Subha Chandra II, 43, where प्रतिश्रुत् is said to be in Prákrit पड़ंसुआ; Pr. Pr. IV, 15, has पड़िसुदं.

† Or Skr. पिञ्जिकाकारक, Pr. पिंजिआआरओ or पिंजिआरओ; Gaur. पिंजियारो or पिंजियारा (Hindí.)

‡ The derivation of this word from the Skr. स्नापक is quite clear from the Prákrit initial एह. The servant who attended his master at his bath and shaved him, was called स्नापक. The Skr. नापित is probably a clumsy transliteration of the Prákrit title नाविओ; or else a corruption of the base स्नापिट, which would be an equivalent of स्नापक, as suggested in M. Williams' Skr. Lexicon.

under this head, would in reality not differ from those under the former). Thus मालिक from माला+इक *gardener* (commonly मालिन्); nom. sing. मालिकः, Pr. मालिओ; Gaur. माली. Again ताम्बूलिक from ताम्बूल *betel* + इक *vender of betel*; nom. sing. ताम्बूलिकः, Pr. तांबूलिओ; Gaur. तांबूली (or तांबोली). Again तैलिक from तैल+इक *oilman*; nom. sing. तैलिकः, Prák. तेल्लिओ (see Śubha Chandra IV, 95. Hema Chandra II, 98.); Gaur. तेली. Hereto might also be referred the Hindí पड़ोसी *neighbour* from Skr. प्रतिवासिक (for the more usual प्रतिवासिन्), and पहरौ *watchman* from Skr. प्रहरिक (for the more usual प्रहरिन्), which have been already noticed under No. 1. Again वृश्चिक *scorpion*, nom. sing. Skr. वृश्चिकः, but Prák. बिंक्कुओ or विच्छुओ (see Pr. Pr. I, 15.) or बिच्छिओ; Gaur. (Hindí) विच्छू, or, (Mar.) बिंचू, or (Nai-páli) बिच्छी. Similarly प्रवासिक *neighbour* Skr. प्रवासिकः (more usually प्रवासी of प्रवासिन्); but Prák. पवासुओ (Śubha Chandra II, 53.) or पवासू (see Śubha Chandra II, 8. Hema Chandra I. 44.) Again, चुलुक *handful* (of चुल + उक), nom. sing. Skr. चुलुकः, Pr. चुलुओ; Gaur. चुल्लू.

3. Just as the affix क may be added to bases in अ, so it may be added also (though less usually) to bases in इ and उ; hence a base in इक or उक arises; e. g., कवि or amplified कविक *poet*, nom. sing. कविकः, Pr. कविओ; Gaur. (Hindí) कविआ. Again, गुरु or amplified गुरुक *teacher*; nom. sing. गुरुकः, Prák. गुरुओ; Gaur. (Gamw.) गरुवा. Again, कटु or amplified कटक *pungent*, nom. sing. कटुकः, Pr. कडुओ, Gaur. कडुवा (or कड्वा.) In Hindí these forms are almost altogether confined to the Low-Hindí dialects, and are always formed by inserting the euphonic semi-vowel in the Prákrit termination. The Gaurian contracted forms in ई and ऊ of this kind of nouns hardly ever occur. In High Hindí these nouns are used almost always in their simple form, without the affix क; thus कवि *poet*, nom. sing. Sk. कविः Pr. कवी, Gaur. (reducing final long ई) कवि; गुरु *teacher*, nom. sing. Skr., गुरुः, Pr. गुरु; Gaur. गुरु, etc.

4. The Prákrit affix क may also be added to bases in ऋ. The vowel ऋ changes in Prákrit to इ (according to the general rule, Pr. Pr. I, 28. and special rule, Śubha Chandra II, 90. Hema Chandra I, 135.), whence we obtain Prákrit bases in इअ; or it changes to उ (see special rule, Śubha Chandra II, 88. 89. 90. Hema Chandra I, 131, 134, 135.), whence we get Prákrit bases in उअ. Thus Skr. भ्रातृ or amplified भ्रातृक *brother* nom. sing. भ्रातृकः; Prák. भाइओ (*i. e.* भातिको), or भाउओ (*i. e.* भातुको); Gaur. (Hindí) भाई or (Mar.) भाऊ. Again Skr. मातृ or amplified मातृक *mother*; nom. sing. मातृका; Prák. माइआ (*i. e.* मातिका) or माउआ (*i. e.* मातुका,) Gaur. (Hindí, Panjábí) माइ, or (Panjábí) माऊँ. Again Skr. प्रनप्तृ or amplified प्रनप्तृक *grandson*; nom. sing. प्रनप्तृकः; Prák. पणत्तुओ; Gaur. पणतू (Mar.).

5. There are miscellaneous Sanskrit bases which, though they contain some other consonant (not क), also yield in Prákrit a base in इअ or उअ;

e. g., Skr: बाणिज, nom. sing. बाणिजः, Prák. बाणिञ्चो; Gaur. बाणी (Mar.). Again, गेडम, nom. sing. गेडमः, Prák गेडमो or गेडञ्चो; Gaur. गेहँ.

It will have been seen from these examples that the Prák. nom. sing. in इञ्चो or उञ्चो of the bases in इञ्च and उञ्च, assume in Gaurian a double form; viz. either a form in ई and ऊ, or one in इया and उवा. For here again, as everywhere, the two Gaurian phonetic laws come into play; viz. of obviating the Prákrit hiatus either through the insertion of the connecting semi-vowels व् or य्, or through the contraction of the two hiatus-vowels in sandhi. Those forms which are made by inserting the connecting semi-vowels य्, or व्, are very common in Ganw. and in the Low Hindí generally, where they may be formed as alternative forms of any noun in ई or ऊ, very often without any difference in meaning. The connecting semi-vowel य् is used for nouns in ई, and the connecting semi-vowel व् for nouns in ऊ.\* E. g., *gardener* is in Ganwári both माली and मलिया,† i. e. the Prákrit is मालिञ्चो, in which the Gaurian inserts य् between इ and ञ्चो, and thus protects and preserves the Prákrit final ञ्चो (or अ). Again, *watchman* is पहरू or पहरौ or पहरुवा or पहरिया; i. e. the Prákrit is पहारुञ्चो or पहारिञ्चो, and the Gaurian, by inserting व् and य्, पहरुवा and पहरिया. Then again, the inserted semi-vowels य् and व् protect the final Prákritic अ.‡ So again *brother* is both भाई and भाइया. Sometimes these nouns in इया and उवा (like the feminine nouns with the identical termination) imply, as distinguished from the nouns in ई and

\* Rarely, also य् is inserted in the Prák. termination उञ्च; e. g., गुरुयं in the opening line of Chand's Epic, ओँकार आदि प्रनम्य नम्य गुरुयं वानीय बंदे पयं ॥

† The antepenultimate is shortened according to a peculiar Ganwári law.

‡ In poetry the final long अ is often found shortened for metre's sake; e. g., in the following verse (kavitta) of Chand,

कहै कन्ति सम कन्त । तन्त पावन बड़ कब्बिय ॥  
तन्त मन्त उच्चार । देवि दरसिय सभि हब्बिय ॥  
तन्त बौर उग्रन्त । रंग राजत सुष दाइय ॥  
बाल केल प्रत्यंग । सुरनि उद्धरि कविताइय ॥ I, 7,

We have here कविय for कविया (Pr. कविञ्चो, Skr. कविकः); हविय or हविया (Pr. हविञ्चो, Skr. हविकः); दाइय for दाइया (Pr. दाइञ्चो, Skr. दाटकः); कविताइय for कविताइया. The full form is also met with, when the metre admits, as in the following (ठमरी) of Akhtar—

निर्दय श्म ने कूय लिई । पनघट पै ठाडी गूजरिया ॥  
पग धरत धरत लट पलट गयो ॥  
कूए पर गागर उलट गयो ॥  
कर पकरत कंगन उलट गयो । चल भार दे अखतर बाँकरिया ॥

Here बाँकरिया (Pr. वंकरिञ्चो, see Pr. Pr. IV, 15) *false* has kept the final long अ to rhyme with the femin. गूजरिया.

ऊ, definiteness or affection or contempt. In High Hindí, they are rarely used, and when used, then only to express contempt or affection (as भइया *dear brother*) or diminution (as लुटिया *a small pot.*) There are, however, a small number of masc. nouns in इया, which are, altogether incorporated into the High Hindí, and of which no alternative form in ई exists at all ; as भेडिया *wolf* and a few others.\* Otherwise, the usual form of such nouns in High Hindí as well as in the other (literary) Gaurian languages, is that in ई and ऊ.

The process by which the Prákrit terminations इओ and उओ are turned into ई and ऊ in Gaurian, is one altogether analogous to that by which the Prákrit feminine terminations इआ and उआ are turned, in Gaurian, into ई and ऊ. It has been already fully explained. Its application to masc. nouns will be best shown by a few examples ; e. g., Skr. वृश्चिकः *scorpion* becomes in Prákrit विच्छुओ or विंक्षुओ or विच्छिओ ; in Gaurian, by one of its laws, the final ओ is reduced to उ or अ, thus विंक्षुअ or विच्छुअ or विच्छिअ ; next, by another Gaurian law, the final hiatus-vowels are contracted by sandhi ; thus we have the forms विच्छू (Hindí), विंचू (Mar.), and विच्छी (Naip.) Again, Skr. भ्राता or amplified भ्राटकः *brother* ; Prák. भाइओ or भाउओ ; in Gaur., through the intermediate stage of भाइअ and भाउअ, they become भाई and भाऊ. Again, Skr. प्रहरी, Pr. पहरिओ or पहरुओ ; in Gaur. first पहरिअ and पहरुअ, next पहरी and पहरू, etc.

The correctness of this theory of derivation of the Gaurian masculine nouns in ई and ऊ, receives strong support from the *oblique form*, which most nouns in ई and a few nouns in ऊ admit in Maráthi. Most nouns in ऊ do not admit an *oblique form* ; while most nouns in ई do admit one. This is quite in order ; for, as I have shown in a former place, the termination ऊ is generally an *altogether Gaurian* formation, being a reduction of the original Gaurian termination ओ, itself a contraction of the Prákrit termination अओ. On the other hand, the Gaurian termination ई is a partly Prákritic formation, being an immediate contraction of the Prákrit termination इओ. Similarly, the Gaurian termination ऊ in those few nouns which admit an *oblique form*, is a partly Prákritic formation, being an immediate contraction of the Prákrit termination उओ.

The oblique form of the masculine nouns in ई terminates in या ; that of the masculine nouns in ऊ in वा ; e. g., माली *gardener* has genitive माल्याचा ; न्हावी *barber*, genitive न्हाव्याचा ; भाऊ *brother*, genitive भावा चा ; विंचू *scorpion*, genitive विंच्याचा, etc. It has been stated already, that the Skr. वृश्चिकः becomes in Prákrit विंक्षुओ ; the genitive is in Sanskrit वृश्चिकस्य, in Prákrit विंक्षुअस्स or विंक्षुआस or विंक्षुआह ; in Gaurian the latter becomes

\* The reason of this exception is plain ; it is simply to avoid confusion ; e. g., भेडी *wolf* ; the short form of भेडिया could not be distinguished from भेडी *sheep*, except by the gender the former being masc., the latter feminine. भेडिया means literally the *sheep-catcher*.

contracted by sandhi (according to Gaurian law) to विंक्का (originally विंक्काह) or, as it is spelled in Maráthí (according to a peculiar Maráthí phonetic law\*), विंच्चा. Again, Sanskrit लडुकः *sweetmeat*, Prákrit लडुओ, has in the genitive Sanskrit लडुकस्य, Prákrit लडुओस्स or लडुओस or लडुओह; in Gaurian the latter is contracted to लाड्वा (originally लाड्वाह). From the analogy of these, we may conclude that other nouns in ऊ which have an *oblique form* in वा, must also be derived from Prákrit nouns in उओ (*i. e.* bases in उक); and their *oblique form* in वा is merely a phonetic modification of the Prákrit genitive. Thus the oblique form भावा must be derived from a Prákrit noun भाउओ *brother* (for भातुओ, Sanskrit भाटक); the genitive of भाउओ is भाउओस्स or भाउओस or भाउओह, the latter contracted in Gaurian becomes भावा (originally भावाह); similarly, पणतू must be derived from the Prákrit noun पणतुओ (for प्रनप्तृकः); the genitive of it is पणतुओस्स or पणतुओस or पणतुओह, which in Gaurian is contracted to पणत्वा (originally पणत्वाह), the present Maráthí *oblique form* of the word. Now we know from the Prákrit grammarians that these Prákrit nouns भाउओ, पणतुओ, etc., really do exist. Thus also Sanskrit गोधूमः *wheat*, Pr. गोऊओ (or गोऊमो); Gaurian गेहूँ (Hindí) or गहूँ (Maráthí); genitive Prákrit गोऊओस्स, or गोऊओस or गोऊओह; Gaurian contracted गहूँ (originally गहूँह), which is the present oblique form of the Maráthí word. All these *oblique forms* are occasionally spelled so, as to separate the semivowel व् from its conjunct consonant; thus विंच्चा or विंच्चवा; पणत्वा or पणतवा; गहूँ गहूँवा; because in the case of the semivowel व्, there is a tendency in all the Gaurian dialects, to sound the neutral vowel before it. It should be noted, moreover, that in the case of all *oblique forms* in वा of such nouns in ऊ, the termination ऊ of which is a modification of the Prákrit termination उओ, the *conjunction* of व् with the base consonant is the more original and correct spelling. But in the case of all *oblique forms* in वा of such nouns in ऊ, the termination ऊ of which is a modification of the Prákrit termination ओओ, the *separation* of व् from the base consonant is the better way of spelling.

The analogy of the masculine nouns in ऊ leads us further to conclude that also the masculine nouns in ई which admit an *oblique form* in या, must be derived from a Prákrit base-form in इओ (इक), the genitive of which, ending in इओस्स, or इओस or इओह, is modified into the *oblique form* in या, and the nominative of which ending in इओ, is modified into the *direct form* in ई. To this may be added a further argument, that the genitive of the only other kind of Sanskrit or Prákrit base which might have come into con-

\* Maráthí has generally an unaspirate mute consonant, where the Hindí and Prákrit show an aspirate one; e. g., Skr. हस्ती, Prak. हत्थी, Hindí हाथी, Mar. हाती; Skr. सिक्थं, Prak. सित्थं, Hindí सीथ, Maráthí सीत; Skr. वृश्चिकः Pr. विंक्कुओ; Hindí बिच्छू, Mar. विंचू, etc.



sideration (*viz.*, the base in इन् with a nominative in ई and genitive in इनः) cannot well be the original of the *oblique form* of the nouns in ई. E. g. माली *gardener*, might at first sight be supposed to be identical with the Sanskrit and Prákrit noun माली, nominative singular of the base मालिन्; but then, the genitive of that noun is Sanskrit मालिनः, Prákrit मालिणे, which form (*i. e.* मालिणे) could not well have been the original of the *oblique form* माल्या (Mar.) of the Gaurian noun माली; for it would be necessary to assume the elision of the nasal ण् and the change of the final ओ to आ, both phonetic modifications, otherwise without precedent.\* But besides मालिन्, the Sanskrit and Prákrit have another base with the identical meaning, *viz.* मालिक. The genitive of this base would be Skr. मालिकस्य, Prák. मालिअस्स or मालिआस or मालिआह; Gaur. (contracted) माल्या (orig. माल्याह), which is the present *oblique form* of the Gaurian noun माली. Hence it follows necessarily that the Gaurian *direct form* माली, must be also a modification of the nom. sing. of the base मालिक, *i. e.* Skr. मालिकः, Prák. मालिओ. Similarly the Gaurian noun तेली *oilman* must be derived from the nom. sing. तेलिओ (Skr. तैलिकः) of the base तलिक; for its *oblique form* तेल्या leads us back to a Prák. genitive तेलिआह or तेलिआस or तेलिअस्स, belonging to the nom. तेलिओ (not to तेली of तैलिन्).

It remains to examine the oblique form of those masculine nouns which by means of inserting the semivowel य् or व् have preserved the Prákrit termination ओ, and therefore terminate in अवा, अया, इया, उवा.

In High Hindí (not in Low Hindí, where they may be used without any appreciable modification of meaning) and in Maráṭhí, these nouns are commonly used to express *smallness* (and hence affection or contempt†).

\* Prákrit final ओ is in Gaurian always reduced to ञ् or (quiescent) अ; but Prákrit अञ्जा (अकः) contracted to Gaurian ओ or आ.

† In the manual these nouns are not noticed at all. Dadoba in his grammar notices those in या (*i. e.* अया) only, see page 274. But the others do also occur occasionally. Molesworth in his Mar. dictionary mentions, e. g., विंचवा (*i. e.* विंचुवा) *sharp, a small dagger* (of विंचू *scorpion*), corresponding to Hindí विकुवा or विकूवा. Another means of forming these affectionate or contemptive diminutives is the affix डा, डी, डे (Mar.) or रा, री, रे (Hindí). So, e. g., in the Low Hindí verse —

माई री कहीं कगवा बाले ॥  
राजा की अटरिया ॥  
कगवा बाले ॥  
जीअरा डालेरे ॥

Here we have the diminutives कागवा *crow* (काग) and अटरिया *pinnacle* (अटरी), of the one kind; and माईरी *mother* (माई), जीअरा *soul* (जीअ or जी), डालेरे *palpitates* (डाले), of the other kind. Regarding the Mar. diminutives in डा, see Dadoba, p. 272. Manual, pp. 113, and 34.

Their *oblique form* ends in High Hindí and the Low Hindí dialects of the Braj Bháshá class in ए; that is, their termination changes to अवे, अये, इये, उवे; e. g., कड़वा *bitter*, gen. कड़वे का;—भेड़िया *wolf*, gen. भेड़िये का;—पहरवा *watchman*, gen. पहरवे का,\*—कागवा *small crow*, gen. कागवे का;—लुटिया *small pot*, gen. लुटिये का;—विडुवा *small dagger*, gen. विडुवे का. But in Maráthí and in the Low Hindí dialects of the Ganwári class the *oblique form* of these nouns end in आ, that is the termination remains unchanged to outward appearance; e. g., the Mar. राम्या *small Rám*; gen. राम्या चा (*i. e.* रामया चा); Ganw. घोड़वा *horse*, gen. घोड़ावा कै; लोटिया *drinkiny pot*, gen. लोटिया कै; पहरवा *watchman*, gen. पहरवा कै, etc. This circumstance, however, should not mislead to the conclusion that the *oblique* and *direct* forms are (formally) identical; that is, that in Gaurian these nouns belong to the *proper Gaurian* element. That this is probably not the case, but that the identity of the terminations of the *oblique* and *direct* forms is merely the accidental result of phonetic modifications, is sufficiently indicated by the fact that those terminations are different (*i. e.* आ and ए) in the other Low Hindí dialects. According to the method previously explained, these *oblique forms* would originate thus; e. g. the genitive of the Prákrit भेडिओ would be भेडिअस्स or भेडिआस or भेडिआह; the latter form becomes in Gaurian, by inserting the euphonic semivowel य, भेड़िया (originally भेड़ियाह), which is the *oblique form* of the word in Ganwári; next, the final या is contracted into ए, thus भेड़िए or (with euphonic य् inserted) भेड़िये, and this is the *oblique form* of the word in High Hindí and Braj Bháshá.

In conclusion, I will again add tables, exhibiting at a glance the results arrived at in this essay and the previous one.

In the next essay (VI), I propose to examine an old Hindí *oblique form* of an altogether different kind from those hitherto discussed; *viz.* the oblique forms in हि and ह.

\* These three nouns are also High Hindí, and not diminutive; भेड़िया is derived by means of the affix इक from भेड़ *sheep*; just as माली *gardener* from माला *garland* and इक.

## I.—TABLE.\*

On bases in अ, इ, उ;

Showing the phonetic changes of nominal terminations in Sanskrit, Prākṛit, and Gaurian.

A.—*Masculina.*

| Nominative or Direct Form. |       | Genitive or Oblique Form.               |      |                |              |
|----------------------------|-------|-----------------------------------------|------|----------------|--------------|
| Skr.                       | Prāk. | Gaurian.                                | Skr. | Prākṛit.       | Gaurian.     |
| अः                         | ओ     | { उ S. and poet. H.<br>अ H. M. G. P. N. | अस्य | अस्स, आस, आह,  | (आह), आ M.   |
| इः                         | ई     | { इ old H.<br>अ H. M. G. P. N.          | एः   | इस्स, (ईस, ईह) | (ईह), ई M.   |
| उः                         | ऊ     | { उ old H.<br>अ H. M. G. P. N.          | [ ओः | उस्स, (जस, जह) | (जह), ज M. ] |

\* H. = Hindī; M. = Maráthī; P. = Panjábī; G. = Gujarátī; N. = Naipálī; S. = Sindhú; Br. = Braj Bháshá; Mr. = Marwáří; Gw. = Gaṇwáří; A. = Alwarí. All forms inclosed in brackets are theoretical and hypothetical.

B.—*Feminina.*

|    |   |                       |                   |                          |                           |
|----|---|-----------------------|-------------------|--------------------------|---------------------------|
| आ  | आ | अ H. M. P. G. N.      | आयाः              | आए, आइ                   | ए M.                      |
| ई  | ई | (इ), अ H. M. P. G. N. | याः               | ईए, ईइ                   | ई M.                      |
| ऊ  | ऊ | (उ) अ H. P.           | (वाः              | ऊए, ऊइ                   | ऊ M. hypoth.)             |
| इः | ई | (इ) अ H. M. P. G. N.  | एः<br>OR<br>याः   | इस्स, (ईस, ईह)<br>ईए, ईइ | (ईह) } ई M.<br>—          |
| उः | ऊ | (उ) अ H. P.           | { ओः<br>OR<br>वाः | उस्स, (ऊस, ऊह)<br>ऊए, ऊइ | (ऊह) } ऊ M. hypoth.)<br>— |

C.—*Neutra.*

|     |    |                               |      |                |             |
|-----|----|-------------------------------|------|----------------|-------------|
| अम् | अं | अ H. M. P. G. N.              | अस्य | अस्स, आस, आह   | (आह), आ M.  |
| इ   | ई  | इ old. H.<br>अ H. M. P. G. N. | (इनः | इस्स, (ईस, ईह) | (ईह) ई M.)  |
| (उ) | उं | (उ) अ                         | उनः  | उस्स, (ऊस, ऊह) | (ऊह), ऊ M.) |

## II.—TABLE.

On bases in अ, इ, उ;

Showing the derivation of Gaurian nominal terminations from Prákrit and Sanskrit.

A.—*Masculina.*

| Nom. or Direct Form. |       | Gen. or Oblique Form. |         |            |      | Remarks. |
|----------------------|-------|-----------------------|---------|------------|------|----------|
| Gaurian.             | Prák. | Skr.                  | Gaurian | Prákrit.   | Skr. |          |
| M. अ                 | ओ     | अः                    | आ (आह)  | आह, आस, आस | अस्य |          |
| H. P. G. N. अ        | ओ     | अः                    | अ       | —          | —    |          |

B.—*Femina.*

|                   |   |    |           |                                    |           |                                               |
|-------------------|---|----|-----------|------------------------------------|-----------|-----------------------------------------------|
| M. अ, (इ)         | ई | इः | ई, ( ईच ) | ( ईच, ईस ), इस्स                   | एः        | fem. in Gaurian, but masc. in Skr. and Prák.  |
| H. P. G. N. अ (इ) | ई | इः | अ         | —                                  | —         |                                               |
| H. P. अ, (उ)      | ऊ | उः | अ         | —                                  | —         |                                               |
| M. अ (इ)          | ई | इः | ई ( ईच )  | { ( ईच, ईस ), इस्स<br>OR<br>ईए, ईइ | एः<br>याः | fem. in Gaurian, as well as in Skr. and Prák. |
| H. P. G. N. अ (इ) | ई | इः | अ         | —                                  | —         |                                               |
| H. P. अ (उ)       | ऊ | उः | अ         | —                                  | —         |                                               |
| M. अ              | आ | आ  | ए         | आइ, आए                             | आयाः      |                                               |
| H. P. G. N. अ     | आ | आ  | अ         | —                                  | —         |                                               |
| M. अ (इ)          | ई | ई  | ई         | ईइ, ईए                             | याः       |                                               |
| H. P. G. N. अ (इ) | ई | ई  | अ         | —                                  | —         |                                               |
| H. P. अ (उ)       | ऊ | ऊ  | अ         | —                                  | —         |                                               |

C.—*Neutra.*

|      |    |     |          |                 |      |                                                             |
|------|----|-----|----------|-----------------|------|-------------------------------------------------------------|
| M. अ | अं | अम् | आ ( आह ) | ( आह, आस ) अस्स | अस्य | neutr. in Maráthí, but masc. in all other Gaurian dialects. |
|------|----|-----|----------|-----------------|------|-------------------------------------------------------------|

## III.—TABLE.

On bases in अ, इ, उ,  
Examples to Tables I and II.

A.—*Masculina.*

|     |                  | Nom. or Direct Form. |       |                                 |                   | Genitive or Oblique Form.                  |                                      |  |  |
|-----|------------------|----------------------|-------|---------------------------------|-------------------|--------------------------------------------|--------------------------------------|--|--|
| No. | Base.            | Skr.                 | Prák. | Gaurian.                        | Skr.              | Prák.                                      | Gaurian.                             |  |  |
| 1.  | धर्म<br>in<br>अ  | धर्मः                | धर्मो | धाम masc.                       | {<br>धर्मस्य<br>— | {<br>धम्मस्स<br>धम्मस<br>धम्मह<br>—        | (धामाह), धामा M.<br>धाम H. P. G. N.  |  |  |
| 2.  | अग्नि<br>in<br>इ | अग्निः               | अग्नी | (आग्नि) आग fem.                 | {<br>अग्नेः<br>—  | {<br>अग्निस्स<br>(अग्गोस)<br>(अग्गोह)<br>— | (आग्नीह), आग्नी M.<br>आग H. P. G. N. |  |  |
| 3.  | बाहु<br>in<br>उ  | बाहुः                | बाहु  | {<br>— M.<br>(बाहु) बाह H. fem. | बाहुः             | {<br>बाहुस्स<br>(बाहस)<br>(बाहह)<br>—      | बाहु hypoth. M.<br>बाह H. P. G. N.   |  |  |

B.—*Femina.*

|    |                 |      |                        |                         |                          |                        |                                        |
|----|-----------------|------|------------------------|-------------------------|--------------------------|------------------------|----------------------------------------|
| 1. | जिका<br>in<br>आ | जिका | { जीहा<br>OR<br>जिभा } | जीम                     | { जिभाए<br>जिभाइ }       | { जिभाया:<br>— }       | जीमे M.<br>जीम H. P. G. N.             |
| 2. | मिनी<br>in<br>ई | मिनी | मिणी                   | { मिण M.<br>मिण H. }    | { मिणीए<br>मिणीइ }       | मिन्या:<br>—           | मिणी M.<br>मिण H. P.                   |
| 3. | मि<br>in<br>ऊ   | मि   | मि                     | { — M.<br>सास H. }      | { मिआए<br>मिआइ }         | मिआ:<br>—              | मिआ hypoth. M.<br>सास H.               |
| 4. | मि<br>in<br>इ   | मि   | मि                     | मि                      | { मिआए<br>etc. }         | { मिआ:<br>OR<br>मिआः } | { (मिआह)<br>—<br>मिआ H. }              |
| 5. | मि<br>in<br>उ   | मि   | { मि<br>मि<br>मि }     | मि M.<br>मि H.<br>मि P. | { मिआए<br>मिआइ<br>मिआइ } | मिआः<br>OR<br>मिआः     | { मिआ theor. M.<br>—<br>मिआ H. ईख P. } |



C.—*Neutra.*

|    |                                 |       |                    |                |                       |                                     |                                |
|----|---------------------------------|-------|--------------------|----------------|-----------------------|-------------------------------------|--------------------------------|
| 1. | गृह<br>in<br>अ                  | गृहम् | घरं                | घर             | {<br>गृहस्य<br>—<br>} | {<br>घरस्<br>घरास<br>घराह<br>—<br>} | (घराह) घर M.<br>घर H. P. G. N. |
| 2. | अक्षि<br>in<br>इ                | अक्षि | अक्षिं<br>(अक्षिं) | (अ.खि) आख fem. | —                     | —                                   | आख H. (not used in M.)         |
| 3. | Examples of bases in उ wanting. |       |                    |                |                       |                                     |                                |

## Notes to Tables I, II, III.

Note 1.—Observe that the final of every noun, whatever its gender or termination in Prākṛit (or Sanskrit) may be, becomes in Gaurian अ. This circumstance and the confusion to which it must necessarily have given rise, explains the two following facts: *viz.* (1) almost all masc. and neuter nouns with a base in इ or उ and fem. nouns with feminine bases in ई or ऊ, which came into the Gaurian through the Prākṛit, have *now* disappeared from the Gaurian, and have been re-introduced into it *directly* from the Sanskrit. When thus introduced, they retain their final इ or उ (only rejecting the visarga or anuswāra), and ई or ऊ and this can easily be distinguished from other nouns. Thus we have in Gaurian the *Sanskritic* nouns कवि poet, प्रभु lord, ध्वनु sound, नदी river, वधू wife, etc., instead of the Prākṛitic ones कव, पद, भन, नअ or नय, वह, which have disappeared. The old Hindī of Chand has still पऊ for प्रभु, and वह is preserved in पतोह daughter-in-law, for पुत्रवधू

2.—Those few masc. and neuter nouns with a base in इ or उ, which have one into the Gaurian through the Prākṛit and still remain in it, have changed their gender, namely, they have become feminine. Such are the *Prākṛitic* nouns आग fire (base अग्नि), fem. in Gaurian, but masc. in Prāk. and Skr.; आख eye (base अक्षि) fem. in Gaurian, but neuter in Prāk. and Skr.; बाह arm (base बाऊ) fem. in Gaurian, but masc. in Prāk. and Skr., etc. It may be asked, how is it, that in order to obtain uniformity of gender, all masc. and neuter nouns turned into fem., instead of all fem. and neuter nouns

turning into masc., which at first sight might appear the more natural course. The reason, I believe, is that by far the greatest majority of bases in इ and उ are feminine (e. g., all those in ति), while there are comparatively only very few masc. and neuter bases in इ and उ. Hence the preponderating influence of the fem. nouns assimilated the gender of the few masc. and neuter nouns. A similar result happened in the case of the neuter nouns in औ, ऊ, ई; when these dropped (as in the modern Hindí, Panjábí, etc.) their final anunásiká, and thus their termination (आ, ऊ, ई) became identical with those of masc. and fem. nouns, the influence of the latter assimilated their gender; thus we have Hindí चोरी (for चोरी) *theft*, feminine for the Prákrít neuter चोरिञ्च (Skr. चौर्ये); or पानी water (for पानी) masculine for the Prákrít neuter पाणिञ्च (Skr. पानीयं).

*Note 2.*—Feminine nouns in अ, derived from masc. or fem. bases in उ, or from fem. bases in ऊ, are very rare in Maráthí. There most of these nouns exist only with the amplified base, made by the affix क; thus while Hindí has तन body (base तनु feminine), the Maráthí has तनू from base तनुका; while Hindí has बाहू arm feminine (from base बाहु masc.), Maráthí has बाही; while Hindí has सास *mother-in-law* from base सश्च, Maráthí has साहू from base सश्चका, etc. In Maráthí, it appears, those exceptional feminine nouns in अ form their *oblique form* anomalously in आ, following the analogy of the Maráthí masc. and neuter nouns in अ, and forgetting that their original (Sanskrit) base was not one in अ, but in उ; thus, ऊश *sugarcane* has gen. ऊशा चा, just as घाम *heat* has gen. घामा चा, as if its original base had not been इञ्च, but इञ्च. To judge from the analogy of the Maráthí fem. nouns in अ with bases in इ, the *oblique form* of fem. nouns in अ with bases in उ, if regular, ought to have ended in ऊ; thus ऊश ought not to have an *oblique form* ऊशा, but ऊश, Prák. उच्छूह, उच्छूस) उच्छूस or उच्छूइ.

*Note 3.*—The termination इ of the oblique form of Maráthí fem. nouns in अ with bases in इ, is to be explained thus: take, e. g., बीर of base बदरी *jujube tree*; the gen. would be in Sansk. बदरीः; in Prák. बेरीए or बेरीइ; the final ईइ of the latter form is, in Gaurian, contracted by sandhi to इ: thus we obtain the present Gaurian (Maráthí) form बेरी. Similarly, the termination ए of the oblique form of Maráthí feminine nouns in अ with bases in आ, may be explained. E. g., जीम with base जिम्मा *tongue*; the genitive would be in Sansk. जिम्मायाः; in Prák. जिम्माए or जिम्माइ; the final आइ of the latter form is, in Gaurian, contracted by sandhi to ए; thus we obtain the present Gaurian (Maráthí) oblique form जीमे. Or its origin may be explained as in Essay IV., p. 63.

## IV.—TABLE.

On bases in अक, इक, उक,

Showing the phonetic changes of nominal terminations in Sanskrit, Prákrit, and Gaurian.

A.—*Masculina.*

| Nominative or Direct form. |       | Genitive or Oblique form.                                                                              |       |               |                                                                                                      |
|----------------------------|-------|--------------------------------------------------------------------------------------------------------|-------|---------------|------------------------------------------------------------------------------------------------------|
| Skr.                       | Prák. | Gaurian.                                                                                               | Skr.  | Prákrit.      | Gaurian.                                                                                             |
| अकः                        | अओ    | {<br>ओ BR. ओ G. N. MR. A. ओ H. M. P.<br>ऊ M. H. P. G. N. ओ P.<br>अया BR. M. ऐ BR.<br>अवा GW. BR. औ GW. | अकस्य | अअस, अआस, अआह | {<br>(आह) आ M. G. N. MI.<br>(अयाह, अया) या M. ए H. P.<br>एँ P. अये BR.<br>(अवाह), अवा, वा M. अवे BR. |
| इकः                        | इओ    | {<br>(इअ) ई M. H. P. G. N.<br>इया GW. BR.                                                              | इकस्य | इअस, इआस, इआह | {<br>(याह), या M.<br>(इयाह) इया GW. इये BR.                                                          |
| उकः                        | उओ    | {<br>(उअ) ऊ M. H. P. G. N.<br>उवा GW. BR.                                                              | उकस्य | उअस, उआस, उआह | {<br>(वाह) वा, (अवा) M.<br>(उवाह) उवा GW. उवे BR.                                                    |

B.—*Feminina.*

|     |    |                                         |        |     |              |
|-----|----|-----------------------------------------|--------|-----|--------------|
| इका | इआ | { (इअ) ई M. H. P. G. N. ई P.<br>इया H.  | इकायाः | इआए | (इअए), ये M. |
| उका | उआ | { (उअ) ऊ M. H. P. G. N. ऊँ P.<br>उवा H. | उकायाः | उआए | (उअए) वे M.  |

C.—*Neutra.*

|      |     |                                                                                      |       |                 |                                                                       |
|------|-----|--------------------------------------------------------------------------------------|-------|-----------------|-----------------------------------------------------------------------|
| अकम् | अअं | { औँ BR., औँ MR. B. ऊँ A. M.<br>उँ G. उ N.<br>अयं old H. एँ M.<br>(अवं, औँ, ऊँ, उँ?) | अकस्य | अअस्स, अआस, अआह | { (आह), आ M. G. N. MI.<br>(अयाह, अया) या M. ए H.<br>(अवाह) अवा, वा M. |
| इकम् | इअं | ( इयं ), ईँ M.                                                                       | इकस्य | इअस्स, इआस, इआह | (याह) या M.                                                           |
| उकम् | पअं | ( उवं ), ऊँ M.                                                                       | उकस्य | उअस्स, उआस, उआह | (वाह) वा M.                                                           |

## V.—TABLE.

On bases in अक, इक, उक,

showing the derivation of those Gaurian forms which are made from the Prákrit by means of *sandhi*.

A.—*Masculina.*

| No. | Nominative or Direct form. |          |       |      | Genitive or Oblique form. |                 |           |  |
|-----|----------------------------|----------|-------|------|---------------------------|-----------------|-----------|--|
|     | Language.                  | Gaurian. | Prák. | Skr. | Gaurian.                  | Prákrit.        | Sanskrit. |  |
| 1.  | M.                         | आ        | अओ    | अकः  | या, (अयाह)                | अआह, अआस, अअस्स | अकस्य     |  |
| 2.  | H. P.                      | आ        | अओ    | अकः  | ए, (एह, अयाह)             | अआह, अआस, अअस्स | अकस्य     |  |
| 3.  | P.                         | आँ       | अओ    | अकः  | एँ, (एँह, अयाह)           | अआह, अआस, अअस्स | अकस्य     |  |
| 4.  | M.                         | आ        | अआ    | अकः  | आ, (आह)                   | अआह, अआस, अअस्स | अकस्य     |  |

|     |                |           |    |     |                   |                 |       |
|-----|----------------|-----------|----|-----|-------------------|-----------------|-------|
| 5.  | G. Mr. N.      | ओ         | अओ | अकः | आ, ( आह )         | अआह, अआस, अअस्स | अकस्य |
| 6.  | old. M.        | ओ         | अओ | अकः | या, ( अयाह )      | अआह, अआस, अअस्स | अकस्य |
| 7.  | B. A.          | ओ         | अओ | अकः | ए, ( एह, अयाह )   | अआह, अआस, अअस्स | अकस्य |
| 8.  | M.             | ओ         | अओ | अकः | ओ                 | —               | —     |
| 9.  | Br.            | ओ         | अओ | अकः | ए, ( एह, अयाह )   | अआह, अआस, अअस्स | अकस्य |
| 10. | M.             | ई, ( इअ ) | इओ | इकः | या, ( याह )       | इआह, इआस, इअस्स | इकस्य |
| 11. | P. H. G. N.    | ई, ( इअ ) | इओ | इकः | ई                 | —               | —     |
| 12. | M.             | ऊ ( ओ )   | अओ | अकः | आ, ( आह )         | अआह, अआस, अअस्स | अकस्य |
| 13. | M.             | ऊ ( ओ )   | अओ | अकः | वा, अवा, ( अवाह ) | अआह, अआस, अअस्स | अकस्य |
| 14. | M. H. P. G. N. | ऊ ( ओ )   | अओ | अकः | ऊ                 | —               | —     |
| 15. | M.             | ऊ ( उअ )  | उओ | उकः | वा, अवा, ( वाह )  | उआह, उआस, उअस्स | उकस्य |
| 16. | H. P. G. N.    | ऊ ( उअ )  | उओ | उकः | ऊ                 | —               | —     |

B.—*Feminina.*

|     |             | Nominative or Direct form. |       |      |                 |          | Genitive or Oblique form. |  |  |  |  |
|-----|-------------|----------------------------|-------|------|-----------------|----------|---------------------------|--|--|--|--|
| No. | Language.   | Gaurian.                   | Prák. | Skr. | Gaurian.        | Prákrit. | Sanskrit.                 |  |  |  |  |
| 1.  | M.          | ई, (इअ)                    | इआ    | इका  | ये, ( इए, इअए ) | इअए      | इकायाः                    |  |  |  |  |
| 2.  | H. P. G. N. | ई, (इअ)                    | इआ    | इका  | ई               | —        | —                         |  |  |  |  |
| 3.  | P.          | ई (इअ)                     | इआ    | इका  | ई               | —        | —                         |  |  |  |  |
| 4.  | M.          | ऊ, (उअ)                    | उआ    | उका  | वे ( उए, उअए )  | उअए      | उकायाः                    |  |  |  |  |
| 5.  | H. P. G. N. | ऊ, (उअ)                    | उआ    | उका  | ऊ               | —        | —                         |  |  |  |  |
| 6.  | P.          | ऊ (उअ)                     | उआ    | उका  | ऊ               | —        | —                         |  |  |  |  |

C.—*Neutra.*

|     |       |               |     |      |                                                                    |                                                                          |                                  |
|-----|-------|---------------|-----|------|--------------------------------------------------------------------|--------------------------------------------------------------------------|----------------------------------|
| 1.  | B. M. | औँ            | अञ् | अकम् | ए, ( एह, अयाह )<br>आ ( आह )                                        | अआह, अआस, अअस्स<br>अआह, अआस, अअस्स                                       | अकस्य<br>अकस्य                   |
| 2.  | MT.   | औँ            | अञ् | अकम् | ए ( एह, अयाह )                                                     | अआह, अआस, अअस्स                                                          | अकस्य                            |
| 3.  | BR.   | औँ            | अञ् | अकम् | या ( अया, अयाह )                                                   | अआह, अआस, अअस्स                                                          | अकस्य                            |
| 4.  | M.    | एँ ( अयं )    | अञ् | अकम् | या ( याह )                                                         | इआह, इआस, इअस्स                                                          | इकस्य                            |
| 5.  | M.    | इँ ( इयं )    | इञ् | इकम् | आ ( आह )<br>वा, अवा ( अवाह )<br>ए, ( एह, अयाह )<br>वा ( वाह ), अवा | अआह, अआस, अअस्स<br>अआह, अआस, अअस्स<br>अआह, अआस, अअस्स<br>उआह, उआस, उअस्स | अकस्य<br>अकस्य<br>अकस्य<br>उकस्य |
| 6.  | M.    | ऊँ ( औँ )     | अञ् | अकम् | आँ ( आँह )<br>उँ ( उँह )                                           | अआह, अआस, अअस्स<br>अआह, अआस, अअस्स                                       | अकस्य<br>अकस्य                   |
| 7.  | M.    | ऊँ ( औँ )     | अञ् | अकम् | आँ ( आँह )<br>उँ ( उँह )                                           | अआह, अआस, अअस्स<br>अआह, अआस, अअस्स                                       | अकस्य<br>अकस्य                   |
| 8.  | A.    | ऊँ ( औँ )     | अञ् | अकम् | आँ ( आँह )<br>उँ ( उँह )                                           | अआह, अआस, अअस्स<br>अआह, अआस, अअस्स                                       | अकस्य<br>अकस्य                   |
| 9.  | M.    | ऊँ            | उञ् | उकम् | आँ ( आँह )<br>उँ ( उँह )                                           | अआह, अआस, अअस्स<br>अआह, अआस, अअस्स                                       | अकस्य<br>अकस्य                   |
| 10. | G.    | उँ ( ऊँ, औँ ) | अञ् | अकम् | आँ ( आँह )<br>उँ ( उँह )                                           | अआह, अआस, अअस्स<br>अआह, अआस, अअस्स                                       | अकस्य<br>अकस्य                   |
| 11. | N.    | उँ ( उँ )     | अञ् | अकम् | आँ ( आँह )<br>उँ ( उँह )                                           | अआह, अआस, अअस्स<br>अआह, अआस, अअस्स                                       | अकस्य<br>अकस्य                   |



## VI.—TABLE.

On bases in अक, इक, उक,

showing the derivation of those Gauṛian forms which were made from the Prákrit by inserting the euphonic semi-vowels य् or व्.

A.—*Masculina.*

| No. | Nom. or Direct form. |          |       | Genitive or Oblique form. |            |                 |           |
|-----|----------------------|----------|-------|---------------------------|------------|-----------------|-----------|
|     | Language             | Gauṛian  | Prák. | Skr.                      | Gauṛian.   | Prákrit.        | Sanskrit. |
| 1.  | M.                   | या (अया) | अओ    | अकः                       | अया (अयाह) | अआह, अआस, अअस्स | अकस्य     |
| 2.  | BI.                  | अया      | अओ    | अकः                       | अये (अयाह) | अआह, अआस, अअस्स | अकस्य     |
| 3.  | BI.                  | रे (अय)  | अओ    | अकः                       | रे         | —               | —         |
| 4.  | GW.                  | अवा      | अओ    | अकः                       | अवा (अवाह) | अआह, अआस, अअस्स | अकस्य     |
| 5.  | BI.                  | अवा      | अओ    | अकः                       | अवे (अयाह) | अआह, अआस, अअस्स | अकस्य     |
| 6.  | GW.                  | ओ (अव)   | अओ    | अकः                       | आ          | —               | —         |

|     |     |     |    |     |              |                 |       |
|-----|-----|-----|----|-----|--------------|-----------------|-------|
| 7.  | GW. | इया | इओ | इकः | इया ( इयाह ) | इआह, इआस, इअस्स | इकस्य |
| 8.  | BR. | इया | इओ | इकः | इये ( इयाह ) | इआह, इआस, इअस्स | इकस्य |
| 9.  | GW. | उवा | उओ | उकः | उवा ( उवाह ) | उआह, उआस, उअस्स | उकस्य |
| 10. | BR. | उवा | उओ | उकः | उवे ( उयाह ) | उआह, उआस, उअस्स | उकस्य |

*B.—Feminina.*

|    |    |     |    |     |     |   |   |
|----|----|-----|----|-----|-----|---|---|
| 1. | H. | इया | इआ | इका | इया | — | — |
| 2. | H. | उवा | उआ | उका | उवा | — | — |

*C.—Neutra.*

Maráthí neuters in ई (Table V, No. 4) and Maráthí neuters in ऊँ (Table V, No. 7) might be also enumerated under this head.

VII.—TABLE.  
Examples to Tables I, II, III.

*Masculina.*

| Nominative or Direct form. |                 |        |         | Genitive or Oblique form.                                          |                                    |                                     |                                                                                    |
|----------------------------|-----------------|--------|---------|--------------------------------------------------------------------|------------------------------------|-------------------------------------|------------------------------------------------------------------------------------|
| No.                        | Affix.          | Skr.   | Prāk.   | Gaurian.                                                           | Skr.                               | Prākrit.                            | Gaurian.                                                                           |
| 1.                         | अक              | घोटकः  | घोडञ्चो | { घोड़ो Br. घोड़ो MI. G. N.<br>घोड़ा H. P. M.<br>घोड़वा, घोड़ो GW. | घोटकस्य                            | { घोडञ्चस्स<br>घोडञ्चास<br>घोडञ्चाह | { (घोड़ह) घोड़ा MI. N.<br>(घोड़याह) घोड़्या M. घोड़े H. P.<br>(घोड़वाह) गोड़वा GW. |
|                            | अ + क           | रामः   | रामञ्चो | { रामा M.<br>* राम्या M. रमय, रमै BI.<br>रमवा GW.                  | रामस्य                             | { रामञ्चस्स<br>रामञ्चास<br>रामञ्चाह | { (रामाह) रामा M.<br>(रामयाह) राम्या M.<br>(रमवाह) रमवा GW.                        |
|                            |                 |        |         | { सालो MI. G. N. साल H.<br>साळू M.                                 | श्यालस्य                           | { सालञ्चस्स<br>सालञ्चास<br>सालञ्चाह | { (सालयाह, साल्या) साले H.<br>(साड़वाह) साड़वा, साड़्वा M.                         |
|                            | अक<br>for<br>इक | मूषिकः | मूषिकः  | + मूसञ्चो                                                          | { मूसा H. P. M. G. N.<br>मूसवा GW. | मूषिकस्य                            | { मूसञ्चास etc.<br>मूसञ्चाह                                                        |

\* These forms can only be made of nouns expressing rational beings in Maráthí; but in Ganwári of every noun.

† See Hema Chandra, I, 88.; but there is also a Skr. noun मूषकः

|    |                                                                    |                                                       |                                                                               |                                                                                                                                                                        |                                             |                                                                                                                |                                                                                                                                                                             |
|----|--------------------------------------------------------------------|-------------------------------------------------------|-------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------|----------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 2. | इक<br>इ+क<br>इक<br>for<br>अक<br>इक<br>for<br>ऋक                    | मालिक<br>(माली)<br>कवि:<br>स्नापक:<br>(नापितः)<br>see | मालिओ<br>कविओ<br>{ एहावओ<br>एहाविओ<br>एहाउओ<br>No. 3,                         | { मालि H. P. G. N.,<br>मलिया GW.<br>कविया GW. old H.<br>न्हावा H.<br>न्हावी M. नाई H.<br>न्हाज M. नाज H.<br>धाटक; etc.                                                 | { मालिकस्य<br>कवे:<br>स्नापकस्य             | { मालिअस्स<br>मालिआस<br>मालिआह<br>कविआह etc.<br>एहावआह etc.<br>एहाविआह etc.                                    | { (माल्याह) माल्या M.<br>{ (मलियाह) मलिया GW.<br>(कवियाह) कविया GW.<br>(न्हावयाह, न्हाव्या) न्हावे H.<br>(न्हायाह) न्हाया M.                                                |
| 3. | उक<br>उ+क<br>उक<br>for<br>अक<br>उक<br>for<br>इक<br>उक<br>for<br>ऋक | लडुक:<br>गुरु:<br>see<br>दृष्टिक:<br>धाटक:<br>(भाज)   | लडुओ<br>गुरुओ<br>No. 2,<br>{ विंक्कुओ<br>विक्कुओ<br>विक्किओ<br>{ भाइओ<br>भाउओ | { लडू H. लाडू M. G.<br>लडुवा GW.<br>{ गुरुय old H.<br>गुरुवा GW.<br>स्नापक: etc.<br>विंचू M.<br>बिक्कू H. P. विक्कुवा GW.<br>बिक्की N.<br>भाई H. P. भइया GW.<br>भाज M. | { लडुकस्य<br>गुरा:<br>दृष्टिकस्य<br>धाटकस्य | { लडुअस्स<br>लडुआस<br>लडुआह<br>गुरुआह etc.<br>विक्कुअस्स<br>विक्कुआस<br>विक्कुआह<br>{ भाइआह etc.<br>भाउआह etc. | { (लाड्याह) लाड्या M.<br>{ (लडुवाह) लडुवा GW.<br>(गुरुवाह) गुरुवा GW.<br>(विंचाह) विंचा (विंचवा) M.<br>(बिक्कुवाह) बिक्कुवा GW.<br>{ (भाइयाह) भइया GW.<br>{ (भावाह) भावा M. |

## Continuation of VII.—TABLE.

B.—*Feminina.*

|     |                 | Nominative or Direct form. |                            |                                                 |                          | Genitive or Oblique form.    |                                                |                       |
|-----|-----------------|----------------------------|----------------------------|-------------------------------------------------|--------------------------|------------------------------|------------------------------------------------|-----------------------|
| No. | Affix           | Skr.                       | Prák.                      | Gaurian.                                        | Skr.                     | Prákrit.                     | Gaurian.                                       |                       |
| 1.  | इक              | (बीजं)<br>(बीजिका)         | बीञ्जं<br>बीइञ्जा          | बी M.<br>{<br>घोडी M. H. P. G. N.<br>घोडिया GW. | {<br>बीजस्य<br>बीजिकायाः | बीञ्जास, बीञ्जाह<br>बीइञ्जाए | (बियाह, विया)<br>(बीञ्जाए, बीए) }<br>बिये M. ? |                       |
|     |                 | घोटिका                     | घोटिञ्जा                   |                                                 |                          |                              |                                                |                       |
| 2.  | उक              | बालुका                     | बालुञ्जा                   | {<br>बालू M. H.<br>बलुवा GW.                    | }                        | बालुकायाः                    | बालुञ्जाए                                      | (बालुञ्जाए) बाल्वे M. |
|     | उ+क             | ञ्चञ्जू                    | सासुञ्जा                   | सासु M.                                         |                          | ञ्चञ्जुवाः                   | सासुञ्जाए                                      | (सासुञ्जाए) सास्वे M. |
|     | उक<br>for<br>इक | गैरिका                     | {<br>गैरिञ्जा*<br>गैरुञ्जा | गैरी M.<br>गैरु M. H. गुरुवा GW.                | }                        |                              |                                                |                       |
|     |                 | माहका<br>(माता)            | {<br>माइञ्जा<br>माउञ्जा    | माई H. मइया GW.<br>माऊ M.                       |                          |                              |                                                |                       |

C.—*Neutra.*

|    |       |           |           |                                                                                        |            |                                          |                                                                                     |
|----|-------|-----------|-----------|----------------------------------------------------------------------------------------|------------|------------------------------------------|-------------------------------------------------------------------------------------|
| 1. | अ + क | सुवर्णम्  | सुवर्णञ्च | {<br>सोनौ MI. सोनौ BR. सोनू A.<br>सोनै G. सोना H.<br>सोनयं old H. सोने M.<br>सोनवा GW. | सुवर्णस्य  | {<br>सुवर्णञ्च<br>सुवर्णञ्च<br>सुवर्णञ्च | {<br>(सोनाह) सोना MI. G.<br>(सोनयाह) सोन्या M.<br>सोने H.<br>(सोनवाह) सोनवा GW.     |
|    | अक    | (पिल्लम्) | पिल्लञ्च  | {<br>(पिल्लौ) पिल्लू M. पिल्ला H.<br>पिल्लवा GW.                                       | पिल्लस्य   | {<br>पिल्लस्स<br>पिल्लञ्च<br>पिल्लञ्च    | {<br>(पिल्लाह) पिल्ला M.<br>(पिल्लयाह, पिल्लया) पिल्ले H.<br>(पिल्लवाह) पिल्लवा GW. |
|    | अक    | पेटकम्    | पेटञ्च    | (पेलवं, पेलौ) पेलू M.                                                                  | पेटकस्य    | पेटञ्चाह etc.                            | (पेलवाह) पेलवा, पेल्ला M.                                                           |
|    | इक    | मौक्तिकम् | मौक्तिञ्च | {<br>मौती M. मौती H.<br>मौतिया GW.                                                     | मौक्तिकस्य | {<br>मौक्तिञ्च<br>मौक्तिञ्च<br>मौक्तिञ्च | {<br>(मौत्याह) मौत्या M.<br>(मौतियाह) मौतिया GW.                                    |
|    | इ + क | दधि       | दहिञ्च    | {<br>दही M. दही H.<br>दहिया GW.                                                        | दध्नः      | {<br>दहियाह etc.<br>दहियाह               | {<br>(दह्याह) दह्या M.<br>(दहियाह) दहिया GW.                                        |
|    | उ + क | अशु       | अंशुञ्च   | {<br>आंशू M. आंशू H.<br>अंशुवा GW.                                                     | अशुः       | {<br>अंशुञ्च etc.<br>अंशुञ्च             | {<br>(आंशूह) आंशू M.<br>(अंशुवाह) अंशुवा GW.                                        |

\* Also Skr. गवेडुका or गवेरुकम् ।